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Church Management

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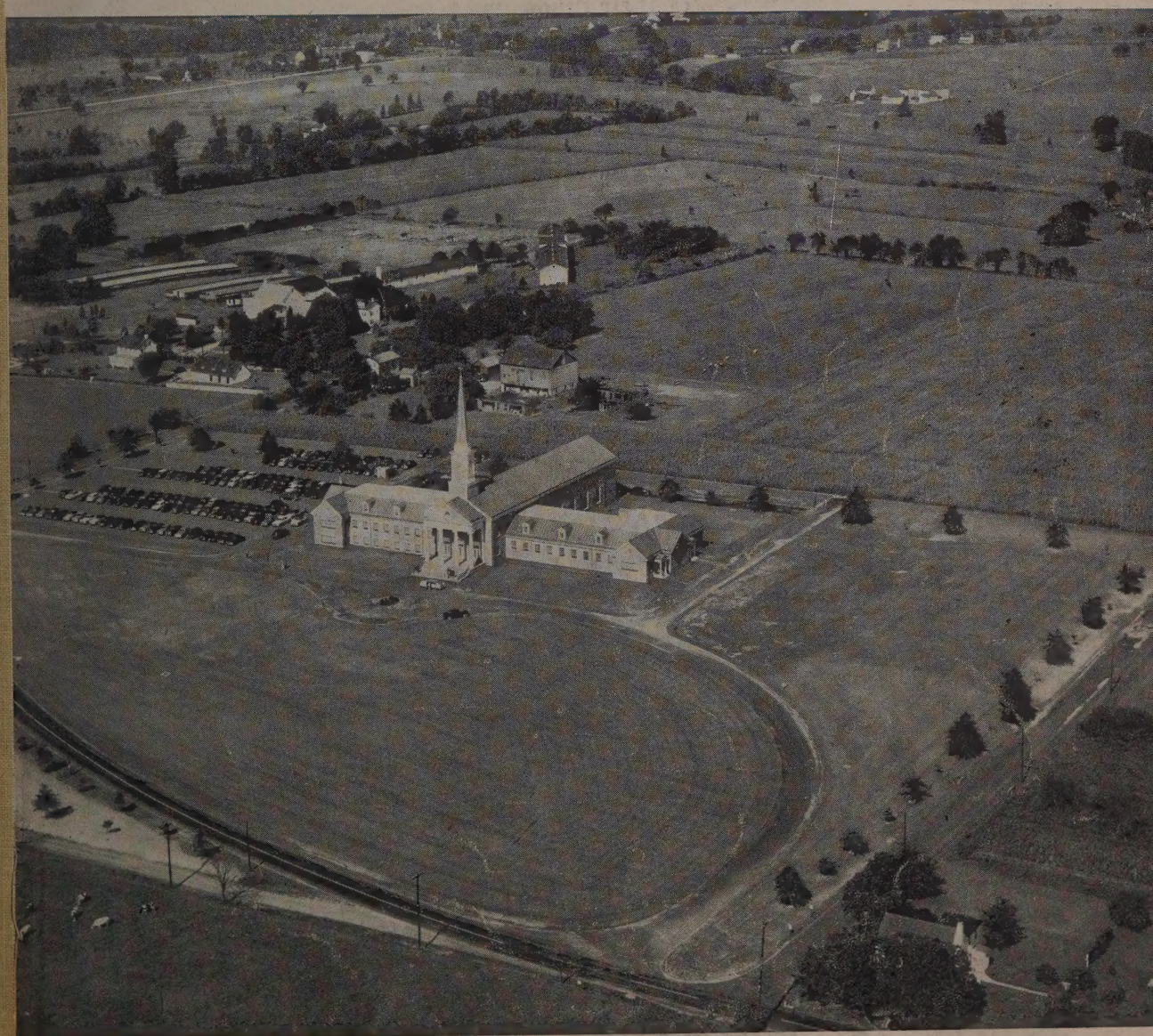
LUME XXXI OCTOBER 1954 NUMBER 1



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Schwenkfelder Central Church, Worcester, Pennsylvania

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It is a source of pride to Lawson Associates, one of America's great fund-raising counselling firms, that our clients — unsolicited — write us of their pleasure with our service after we have concluded direction of their funds appeals.

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GEORGE W. WILLIAMS,
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". . . we will lay the corner stone of our new church this coming Sunday . . . this would have been impossible had it not been for the excellent work done by your firm. We would not even have raised $25,000 by our own efforts. Instead, we went over the $161,000 mark . . . have nothing but praise for the wonderful work."

J. W. Bittner

REV. J. W. BITTNER,
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". . . our appreciation for a job well done. Everyone feels the enthusiasm aroused and the excited manner in which the program was conducted. Our Church fellowship has been brought closer together . . . credit to your entire organization."

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CHARLES S. GRAHAM,
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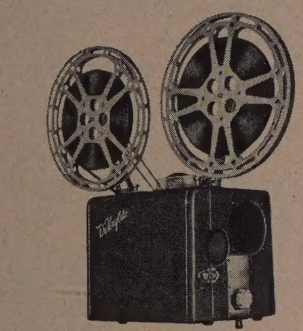

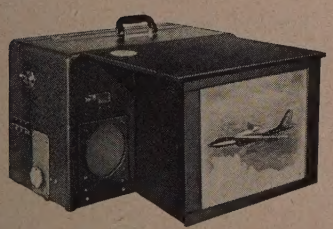

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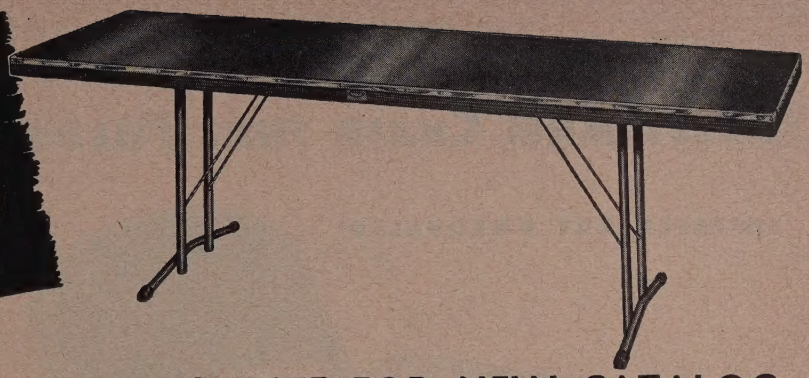
Monroe Folding BANQUET TABLES



WRITE FOR NEW CATALOG

Our latest catalog shows 58 different sizes and models of Monroe Folding Tables. Now, at no extra cost, Monroe Tables are equipped with a completely finished top, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also De Luxe Models with special color and pattern tops. Write today for catalog, low, direct factory prices and discounts to churches and institutions.

THE MONROE COMPANY

60 Church Street **Colfax, Iowa**

Monroe TRUCKS for Folding TABLES and CHAIRS

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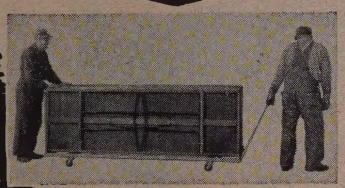

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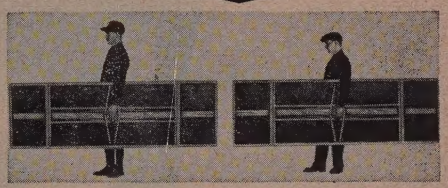
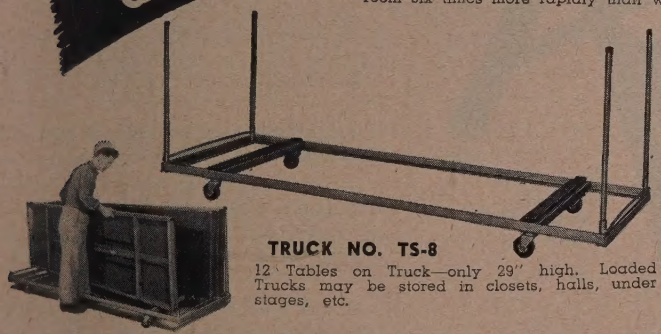


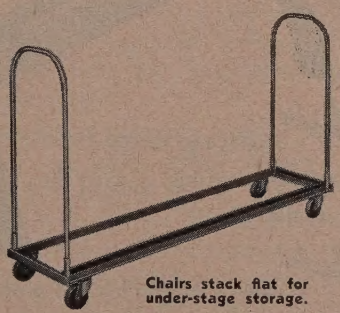
MONROE TRUCKS for FOLDING TABLES and CHAIRS

Handle Folding Banquet Tables and Chairs the Easy Way on MONROE Transport-Storage Trucks. By transporting folding tables and chairs on MONROE Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand.



TRUCK NO. TS-8

12 Tables on Truck—only 29" high. Loaded Trucks may be stored in closets, halls, under stages, etc.



TRUCK NO. TSC

Handles up to 40 chairs depending upon make.

Chairs stack flat for under-stage storage.

"THE TRUCKS THAT WILL GO ANYWHERE"

A

12 — No. 3 — 30 x 96 inch Monroe Tables on Monroe Truck No. TS-8.

B

All swivel caster construction permits truck to be pushed sideways under stage.

C

Two TS-8 trucks holding 24 tables easily stored in space not accessible to the conventional type truck.

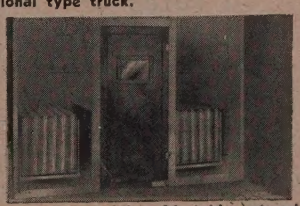
D

Same truck load as in A being pushed through 36 inch door into a small cloakroom 10' x 10'.

E

Same Truck being pushed sideways against the wall.

F



Three trucks holding 36 tables stored in room. This would not be possible with regular table or chair trucks.

The Original

TABLET ARM CHAIR THAT *FOLDS*

IMITATED BUT UNEQUALED

Foam rubber cushioning a CLARIN PLUS feature.

● **Only** *Clarin* chairs can be used equally well for ordinary seating . . . with the arm folded down at the side.

● **Only** *Clarin* chairs let you lift the arm out of the way as you sit down or stand up.

● **Only** *Clarin* chairs are engineered and built to Clarin standards of strength and quality.

***Write** for full information:* Clarin Mfg. Co., Dept. 7, 4640 West Harrison Street, Chicago 44, Illinois

FOLDS FLAT IN 3 EASY STEPS

There is a Clarin Steel Folding Chair for every age from nursery school to adult—and for every need—the only complete line made. Write for Free Illustrated Catalog.

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ENGINEERED QUALITY MAKES THE BIG DIFFERENCE IN FOLDING CHAIRS

Selected Short Sermons

by Earl Riney

On Armistice Sunday we need particularly to remember that the only way we can be led out of the terrible threat of war is by the mighty hand of God.

* * *

During the Thanksgiving season we need to keep reminding ourselves with gratitude that we are a free nation in a world characterized by much bondage.

* * *

Often the one who suffers the most from ingratitude has not been altogether free from blame.

* * *

To be sorry for those in need is but human; to relieve the need is Christlike.

* * *

The only friend of the poor is the man who realizes that the same justice must be accorded to rich and poor alike.

* * *

Pay at least one deserved compliment each day to some worthy person.

* * *

Wisdom is the ability to know how to conduct oneself in the presence of a great disappointment or need.

* * *

People will trust you only if they can trust you to retain their secrets.

* * *

It is one thing to organize a church on paper, and quite another to get organization off paper and into practice.

* * *

If you must be a critic, be constructive, not destructive.

* * *

Haste is the chief destroyer of efficiency.

* * *

Always act in such a manner that you will not have cause to regret.

* * *

Live at your best for the best: "Be not overcome with evil but overcome evil with good."

* * *

The prayer that begins with thankfulness and passes on into waiting, even in sorrow and sore need, will always end in thankfulness, triumph and praise.

* * *

If God has opened his hand and showered blessing upon our path, let us pay our inextinguishable debt of gratitude to city, church, home and country.

Editorials

Money for New Churches

JUST from where does the money come for these new churches which are being erected? This magazine which carries so many advertisements of fund-raising agencies and so many articles on the subject may seem to be overdoing it by giving this editorial summary. But the churches with which we meet are still asking the question, so it seems worth while to make the reply.

Memorial Churches. Some churches are being built as memorials. In these instances families or individuals usually pay most or all of the cost in memory of some loved one. In case the project is not completely subsidized the congregation must assume the balance of the cost.

Individual Gifts. Most churches plan to pay the entire cost of construction through gifts from their membership. These gifts are usually secured in the form of pledges in which the pledger agrees to pay a certain amount weekly for an extended period of time. The most popular length of pledges at the present time is thirty months or thirty-six months.

About one-half of these churches will conduct the gifts campaign under local leadership. The other half will employ special fund-raising agencies. Some of these will use individuals who represent an agency of their own denomination. These bureaus are usually affiliated with the home missions or church erection work. The representative comes to the local church, organizes and trains the workers, aids in the publicity and then leaves for the next field. His charges are usually around $150.00 per week, together with travelling and hotel bills. This is not the entire cost of the effort but the balance is subsidized by the denomination. The representatives usually do a good job and are worthy of the hire.

More churches will hire professional fund-raising agencies. These usually are independent organizations or corporations skilled through practice in the methods of fund-raising. They not alone plan the campaign and train the workers but stay with it to the end. Some even provide a supplemental service to see that the pledges are paid as due. Their fees are based on the amount of work the campaign will cost. They will give you the figure in advance. Usually in these campaigns the solicitations are by members of the congregation, working under the direction of the professional leadership. Usually they raise more than the original estimate.

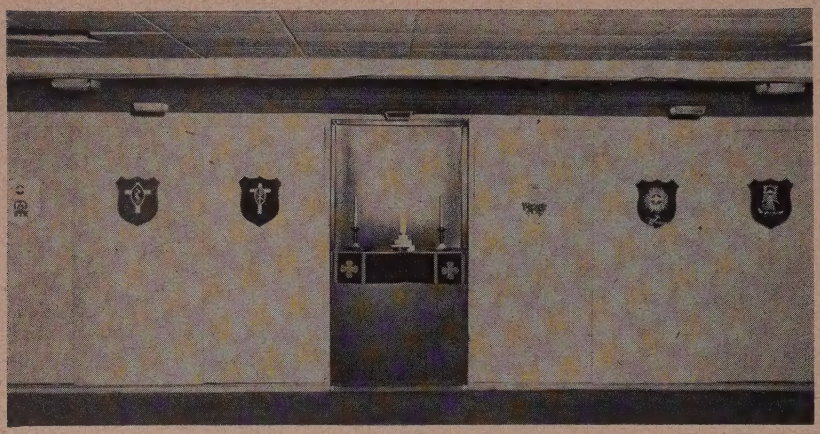
There are some fund-raising agencies which have a different technique. They bring to the local church trained solicitors. These men do the work rather than using volunteers from the local church. The fees for this work, again, are based on the amount of work and will be set in advance of the campaign.

Borrowed Money. Very few churches can get through a building program without borrowing money. There will be construction loans to pay the builder while the construction is in progress. Then there will usually be a mortgage loan to provide resources for completing the structure. The first is a short term loan and is secured by personal endorsements; the second is a long term loan. It usually must be negotiated by the trustees or appointed officers acting under special authority from the congregation and approved by the proper court.

Mortgage loans are usually made by a local bank. There are some other agencies which do arrange church mortgage loans. These are long term loans which may run ten, fifteen or twenty years.

Mortgage loans are secured by the physical property of the church which must be forfeited if payments are not made as specified. Some churches have been successful in selling the mortgage to their own members. The plan is to divide the total mortgage into smaller amounts—$100, $500, $1000, etc.—and ask individual members to take as many as they can. These mortgage bonds pay interest which is usually higher than that paid by local savings banks but lower than the banks would charge.

There are churches which have been financed through the sale of such mortgage bonds instead of asking for outright gifts from the members. Plans must be set up for the refunding of the indebtedness. Usually the church budget will be planned to retire a certain percentage each year. In some instances the bonds offered members are purely debentures without physical or collateral security. In some instances churches have taken out insurance on the life of the lender. This insurance due in twenty years pays back the obligation in full.



Children's Altar and supply cabinets built by laymen of Calvary Episcopal Church, Lombard, Illinois.

LAYMEN BUILD CHILDREN'S ALTAR AND SUPPLY CABINETS

A beautiful children's altar and plenty of space for Church School supplies are the result of work by a "do it yourself" team of laymen of Calvary Episcopal church, Lombard, Illinois. Located in the center of the wall, the altar serving six to ten year old children is flanked by cabinets extending to the side walls. Masonite Tempered Presdwood costing $150.00 was used in building the cabinets which also house choir robes and the parish library. The altar front was covered with a Marlite woodgrained panel, a predecorated hardboard product which is reasonable in cost and beautiful for installations of this type. The handpainted designs on the sliding doors represent the several seasons of the church year. For further information about these products write to *Church Management.*

If any church plans to issue any kind of mortgage bonds or debentures, it would be well to have good legal advice. Most of the states have security laws which control such loans. They may require that a state agency pass on the issue before it can be released or sold.

Voluntary Giving Variations. The idea of assessment has pretty well passed out of the picture. The wise campaign director may feel free to use various methods of suggesting the amount of the gifts but he must studiously avoid the appearance of making an assessment. Some churches prefer to ask for a percentage of income rather than a total amount. One church we know figures that five per cent of the income of each member of the church over a period of five years would pay its annual budgets and, also, the cost of the new building. It learned, however, that such a campaign requires as careful organization as any other type of fund-raising. Memorial gifts are a very effective way of securing equipment for the new church. The best memorials are those which have beauty and permanency. Chancels, altars, altar fittings, windows and organ are all appealing memorials.

Sales Schemes, Dinners, Bazaars, etc. These are still a part of most church building fund efforts. The result in dollars is not great when compared with the total amount raised by outright gifts. The personal activity displayed is to be commended.

Prophetic Editorals

PROPHESYING the future is always dangerous. Every editor knows this well. But in the reflective days of summer two of our editorials have come to mind which were prophetic. We do not want to pose as a columnist who shouts, "I told you so," every time he makes a hit. But we believe that you will be interested in these.

The first was written in connection with the introduction of the Standard Revised translation of the Bible. We questioned the statement of the advertising agency executive who had the account. This man pointed out that he had $250,000 to spend the first year.

"That is one quarter of a million dollars," he added. "When that money has been spent no one in the United States will recall that there was such a thing as the King James version of the Bible."

Our editorial questioned this statement and replied that if ten times that amount of money were spent in advertising the King James translation would continue to be sold, read and respected.

Readers protested the statement and I imagine that the reason that *Church Management* received none of the advertising of the book was because of the editorial. Many months have gone by since then. The Revised Standard version has sold well but the King James version continues its course of sales. Check your community to see if this is not correct.

The second instance was concerned with the selection of the headquarters for the National Council of Churches. You may recall that a committee has recently reported recommending that the headquarters be kept in New York City.

At the time the committee was appointed we wrote a brief editorial which contained some chaste ribbing of the work of the committee. No matter where they found the center of Protestant church life, we assured our readers that the headquarters must remain in New York City because the bankers who make the investments for church funds find that the most convenient location for their clients.

Many cities competed for the honor of having the Council headquarters. These included New York, Chicago, Cleveland, Saint Louis, Cincinnati, and possibly others. But after months of discussion the decision has been reached. The headquarters will remain in New York.

"Where the money is, there will the executives be gathered together."

A Summons to Americans

EDWARD L. R. ELSON*

ON top of a mountain in Cape Breton, Nova Scotia, where these lines are being written, rests all that is mortal of Alexander Graham Bell. Dr. Bell named this mountain Beinn Bhreagh, which is the Gaelic for "Beautiful Mountain." Here at his summer home, atop the mountain which projects itself into the heart of the Bras d'Or Lakes, and surrounded by scenes reminiscent to him of the highlands of the old country, Bell received many of his most creative insights. Frequently he walked to the top of the mountain, from which the panorama of lake and highlands spread out beneath him to stimulate his fertile imagination. Sometimes he walked over the slopes of Beinn Bhreagh in torrents of rain, when electrical storms illuminating the skies seemed to fire his spirit. The very summit of the mountain was a favorite rendezvous for Dr. Bell and his wife, Mabel Hubbard Bell. So fond were they of this peak that Dr. Bell directed that on his death he should be interred there.

"A citizen of the U.S.A."! Bell's story was long and great. His epitaph might have recited the record of his numerous inventions and the honors which mankind had bestowed upon him in gratitude for his services. But he asked that what he cherished most be written over his grave, the fact that he was "*A citizen of the United States.*"

How glibly many of us accept the privilege which belongs to us as citizens of the United States! How few of us ever pause to evaluate our citizenship or our form of government. What is it that distinguishes our kind of life? What are the salient features of our democratic form of government?

Our kind of democracy is based on a high faith in the capacity of the common man, and that means most of us; it is based on faith in his spiritual capacity, in his ability to discern the truth, accept the truth, and live by the truth, and in his capacity to see and accept and live by high democratic ideals.

Our kind of democracy is based on the belief that man as an individual is of highest value in all the universe and that he is possessed of a high moral dignity because of his relation to his Creator. Because he is created in the image of God, and because his dignity is not his own achievement but the bestowal of the Creator, whatever hurts his personality is evil and whatever enhances his personality is good. Freedom itself is not an achievement, but the gift of God; and no dictator or state has the right to take from man the freedom he possesses as the creature of the Creator. Man, blemished by sin as he is, *can* be redeemed and remodeled and made the instrument for God's will on earth.

Our kind of democracy believes that man, with such lofty spiritual origins and capacities, can be led to put the general good above his own selfish interests and ambitions, and that he can find his truest happiness in service.

Our kind of democracy is based on belief in freedom of speech and assembly and press, though we realize that many foolish things and some untrue things may be said in our political strivings and quarrels.

Our kind of democracy is based on belief that the will of the people—the will of men with high dignity and moral purpose—is to be expressed through the ballot. Are we awake to our civic responsibility as Christians? Grandfather did a much better job here than we are doing. In 1896, out of every 100 voters, 83 were at the polls, although there was then no easy transportation to help an individual from his place of business to the ballot box. Twenty years later, in the Presidential election of 1916, the figure had dropped to 72 out of every 100 persons. In another twenty years—by 1936—the figure dropped to 60 out of every 100 who exercised their responsibility. Only twelve years later, in the election of 1948, barely 50 out of every 100 potential American voters cast their ballots. Eighty-three per cent—72 per cent—and now 50 per cent—until today hundreds of thousands of persons have not even registered to vote. If we drift into minority control of government, it is our own fault. If good citizens do not vote and vote wisely, bad men can assume that good people do not care. "All that is necessary for the triumph of evil," said Edmund Burke, "is that good men do nothing." Going to the polls, thinking, studying, and evaluating issues and candidates, this, in our kind of democracy, should be as sacred a duty as going to church.

Where do all these concepts come from? While it is true that many historic movements contributed to the origin and development of our democratic life, it is a simple fact of history that our ideals and standards are derived largely from the Judaic-Christian tradition. And to an extent sometimes not fully appreciated America is the logical culmination of the Protestant Reformation.

Democracy as we know it in America is so much a child of the Christian religion that there is no reason to suppose that where Christ has ceased to grip and inspire men the foundation of democracy can be maintained. Let us be honest! Our kind of democracy depends on the Christian religion. Its ideas are Christian ideas. Its ideals are Christian ideals. Its goals are Christian goals. Allow Christian faith and practice to languish, and democracy as we know it begins to disintegrate.

If democracy should ever vanish in this land it will be because we are not sufficiently Christian. We cannot play at religion and trifle with our inheritance and keep the American way. We deserve it only in proportion to our willingness to cultivate the qualities of character worthy of it.

In his last public address Woodrow Wilson, "The Road Away from Revolution," said:

"The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

Here is the final challenge to our

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churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not all earnestly co-operate to bring in the new day?"

How much we need to realize the importance of personal loyalty to our faith! Is it not true that the man who neglects his faith, who absents himself from his church, who fails to read his Bible, who does not pray, who does not seek to discover the will of God for his life is a menace and a peril to our democracy? On the other hand, is not every citizen who cultivates his inner life, who worships God Almighty, who is disciplined by prayer and Christian fellowship, who is committed to and teaches Christian morality, who maintains a Christian home and takes seriously his responsibility to society—is he not, however humbly, building the foundation on which our democracy depends?

Do we deserve democracy? That nation deserves democracy "whose God is the Lord." Our kind of democracy is possible only when people are committed to principles of human dignity and the value of human personality, of faith and trust in one another, and when they have an invincible faith in the presiding providence of God. Only where a large segment of people are dedicated to Christ and His Church can our kind of democracy succeed.

There are more laudable and certainly more basic reasons for joining the church than that of patriotism. But certainly, in this kind of world and in our kind of democracy, one of the most patriotic things a man can do is to join a church in the tradition of the emancipated spirit and to work at his religion.

Do we deserve democracy? We deserve it only if we take seriously our responsibility to pray, to think, to work for the Kingdom of God; only if we really have faith in human individuals as did our fathers; only if we are the kind of men and women who can be trusted with their own destiny; only if we have the courage to establish economic well-being and social justice; only if we contribute to the making of a moral peace between the nations; only if we cultivate day by day those interior resources which make us truly Christian; only if the church is really the church— "the redeemed of the Lord—the salt of the earth—a colony of heaven."

Do we deserve democracy? Only when we live by great convictions! America was founded by men of great convictions, and no one can understand America today without recognizing that many of us have lost those convictions about God and man and democratic processes. When convictions are lost, a generation grows up without moral moorings. Without moral moorings, bad convictions often displace good convictions. Godless men are inclined to substitute the worship of the state for the worship of the eternal and almighty God. The only power which can overcome bad convictions is the recovery of good convictions. The paradox of this post-war world is that on the one hand we have been participants and spectators in a great moral sag and cultural deterioration and, on the other, that we are being swept along by the tides of a great religious renaissance. Will the religious awakening be deep and thoroughgoing enough to make us sufficiently great and good and strong for the redemption of the world? Will we achieve the recovery of our great convictions?

The back-to-church movement is laudable and it is necessary, but it is not sufficient in itself. It is not enough to be part of the Church if it is to be only a social gesture, like joining the Chamber of Commerce or the Country Club. If the trek back to church is simply another manifestation of mass man's influence over individual man, or a way of adjusting to the current climate and trend, it will end in futility. If it is merely the operation of the law of conformity and adjustment, it cannot be the dynamic force we need in this hour.

Christianity is more than social adjustment. Christianity is more than conformity to the community. Christianity is more than blending into the community of which one is a part, no matter how good that community may be. Christianity is more than synchronizing one's life with the forces which play on it. Christianity is commitment to Jesus Christ. To be a Christian is to be a forgiven, redeemed, cleansed, remodeled and reinforced person through the power of Jesus Christ working in individual personality. There must be a depth of devotion, a penetration of insight, and an ultimate and complete commitment to Jesus Christ, who by transforming its citizens redeems the nation.

Nor is it enough to find in the Church simply a refuge from worry and fear and anxiety, or a boon to better business, or an expansion of personal friendships. The Church is "the beloved community." It is the society of the redeemed. Its purpose is to change the whole life of the individual and in so doing to influence the total life of men —or it is not the Church.

A tepid Church and a half-hearted people can never stand up to the demands of this age. There are demonic forces at work. "We wrestle not against flesh and blood, but against pricipalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

I shall never forget an experience which I had one summer day some years before World War II, in a well-known city in Southern Russia. I left my modest hotel at daybreak and wandered unescorted through the streets of the old city, past the scaffolding of partially completed buildings and shops yet unvisited, occasionally meeting a forlorn dog or a solitary peasant, until I came at last to a great church. At least it appeared to be a great church. Approaching the massive structure, I was confronted at the main entrance by two guards with rifles and fixed bayonets. Since I was obviously not a thief and promptly produced my "intourist" identification book, the guards reluctantly admitted me.

Inside, the altar and reredos were gone. Tapestry and tinsel were no longer visible. The gaudy accoutrements of worship, so familiar in the Eastern Church, had been desecrated, and a musty smell had displaced the aroma of incense and candle smoke. Only the shell of a house of worship remained.

Instead of functioning as a church, the entire building had become a granary. A pile of threshed wheat was heaped on the floor in the form of an inverted cone, its base covering the entire cathedral area and its point reaching far up into the dome. The early morning sun poured through stained glass windows, and its multicolored rays played weirdly on the pile of wheat. Figures of saints and martyrs flashed in the remnants of the windows. Above, around the interior of the dome, was a dim but beautiful mural of our Lord breaking bread with His disciples on the night which was the night of the Institution and also of His betrayal.

Alone with my thoughts, I could understand how often our Lord must have looked down on that Church—remote from the people, aloof from man's common need, unresponsive to the forces about it, now identified with an insensitive and inept ruler, giving tacit consent to its tyranny. That church was only the shell that desecration had made it; and the judgment of God was on it.

What a warning! A church no longer relevant to life is crushed. But the church which is faithful in its witness and relevant to the life about it will live and lift the culture in which it is set. When true to its Lord, neither secularism, nor materialism, nor "the gates of hell itself" can prevail against it.

The old-fashioned frontier has gone. Our frontier now is both nearer in time and distance and yet farther away in its lack of neighborliness, understanding, and co-operation. What the wilderness was to our ancestors, the skies above us and the waters of the sea are to us today. For many years to come we shall not be certain what evil tidings and

what terrible dangers they may bear. It is going to take great character to measure up to the demands of the future. In all the contests of the present and coming age we must be morally resolute and spiritually powerful. Above all else, we must not lose the struggle for the souls of men at home and we must not lose the campaign for men's souls abroad.

There are many foreigners, and not a few Americans, who never really comprehend this newcomer among the nations. Our power and wealth and prosperity, which we are so fond of displaying did not come by accident, nor are they merely the normal result of vast natural resources and spacious lands. What the world does not always understand is that this outward physical expression of our riches and strength is the result of an audacious, creative spirit emanating from a great faith.

A discerning observer from abroad who really knows us comprehends this truth. The Lebanese Ambassador, Dr. Charles Malik, has clearly pointed this out:

"The United States is new to the world scene. It suddenly finds itself able to wield unprecedented power. It is natural, therefore, for some people who do not fully know you to be afraid of you: they feel you are not sufficiently seasoned in the exercise of power. They do not know that there are in the classical American character wonderful reserves of humanity, humility and humor, and that in the fundamental accent upon the dignity of the individual and his worth you have a real salvation from the possible abuse of power.

This means that in the exercise of your leadership, others, no matter how weak or small, must be taken as real partners. . . . Partnership means sharing on every level of human existence, each with his own means and according to his own light. A partnership that shares only the external husks of life, leaving the inner springs of the spirit hidden and unreleased, will soon pale off into boredom and unreality. The world rightly expects the revelation of what America ultimately really believes in. Nothing is more needful today than the adequate articulation of this message. . . . It requires the greatest possible sense of responsibility to truth, to God and to history. What is needed, therefore, is for scholars, philosophers, poets and saints to bear upon the determination of history. I pray for the active presence of philosophy, poetry, and God in the capitals of the world. Then the weight of America will be informed and sustained, not only with politics and power, but with truth, with vision, and with holiness."

Dr. Malik is right. Americans, when true to themselves, can never get very far away from God. The life of this republic was cradled in the faith that God presides over his universe and that nations and men in the end are accountable to him. By his act this nation came into being and in his spirit it has become great among the peoples of the earth. This does not mean that we are a political pet of the Almighty. It does mean that because of our faith Americans have an obligation to exalt and to glorify God. It is only when we cease to worship and to pray, when we ignore God's wisdom and truth, that we become sick ourselves and are misunderstood by others. That is why today's religious renaissance is the most important aspect of our age. That is why the rôle of the Church is more important today than at any time in human history.

Many Americans are concerned today about what they call "security," but what is security? Are we really achieving it? These are questions of real moment which we do well to raise.

Some time ago I was dining with two men on a train, en route to New York. One was an engineer, the other a chemist. They were civilians representing a great industry that was working with our military services in the development of our new ingenious weapons, about which most of us have only scant information. Said one of these scientists: "I don't know everything concerning these developments, but I know enough to feel secure in the knowledge that if war should come today we could successfully end it tomorrow afternoon."

Did that man have real security?

Here is another man in his mid-forties, who has provided health insurance, disability insurance, unemployment insurance, life insurance, education insurance, and all the rest of it for himself and his family, but when he went to his doctor he learned that he was afflicted with ulcers as a result of persistent anxiety. His psychiatrist said he had a depressive psychosis as a result of his outlook on the future of his family and the world.

With all the provisions he had made, this man was dying of insecurity.

Look at the early Christians. Let the pages of the New Testament give their testimony. The people in whom our faith was born, and in whose lives it became incandescent, had no insurance system, no pension system, no social security programs and certainly no assurance of protection against hostile forces. Some of them were poor and some of them were prosperous. They came from varied classes and positions in the social structure. They lived at a time when it appeared the world might go to pieces—when, as a matter of fact, the Roman Empire, greatest empire of old, did completely disintegrate. Yet these people had security. They had purity of life and a moral correctness from which they would not deviate. They believed that the universe itself supported their way of life. There was a permanence in their family relationships which gave them a firmness and steadfastness which the pagan world did not have. Moreover, there was a solidarity about the larger family found in the fellowship of the Church. And to this sense of family and community solidarity was added a persistent faith in eternal principles and values. They were certain that the way of Christ was correct, that in the end Jesus Christ—His Gospel and His Kingdom—would triumph. God was at the center of the universe; through Christ they had come to know God. They staked everything on that faith. Peter wrote, "Who is he that will harm you, if ye be followers of that which is good?"

They followed good as they found it in their Lord Jesus Christ. They were persecuted, tormented, and sometimes were killed, but they sang a song of triumph amid suffering and death. They had "security," but it was the security of perfect faith, not what we are inclined to call security. They faced uncertain crops. They lived under a primitive economy. And they were always in mortal peril of their neighbors. Yet they endured, knowing that they had the assurance of heaven.

It was not a minister, but the man who is now Secretary of State who wrote in 1951: "Something has gone wrong with us, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. This is new in our history. What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated by politicians, however able; or by scientists, however inventive; or by bombs, however powerful. Our greatest need is to regain confidence in our spiritual heritage." Thus wrote John Foster Dulles.

The truth of the matter is that security depends in the end on spiritual security. Spiritual security is primary, and the source and center of all else; material security is only derivative. How, then, are men to be sustained?

From the Church of Jesus Christ comes the answer. Men will be fearful when they place ultimate reliance on that which is not ultimately reliable; when they put their trust in that which is not ultimately trustworthy. Only God is sufficient, for God only is absolutely reliable and trustworthy. The antidote to insecurity is in being right with God, in keeping God's laws, in doing God's will, in living in harmony with the moral order of the universe. If we want real security, it is to be found in the only place it ever has been found—in

the eternal and living God. Today, as of old, the unyielding truth is this: "Seek ye first the kingdom of God . . ." not *in order that* we may have *things*, but "Seek ye first the kingdom of God . . ." for God's sake, and seek righteousness for the sake of righteousness, and all these *things* shall be added.

Our panaceas and programs may be helpful in alleviating fear-producing situations, and our sociological blueprints and governmental social security programs do tend to minimize the superficial manifestations of insecurity, but real security comes only by being firmly fastened by faith in the eternal God. The psalmist had the secret: "The Lord is the strength of my life, of whom shall I be afraid? . . .He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . I will say of the Lord, He is my refuge and my fortress; my God. In him will I trust."

No lukewarm or easy-going religion will be sufficient for this day. Nor can we expect the pagans to do what must be done in this hour. Only committed men and woman can do this. Others, let us hope, will be infused and empowered by contact with those whose souls are rekindled. There is no getting away from it: if we have not yet come to understand that we must return in a very real and earnest way to the basic principles of American life as expressed in evangelical Christianity, then we are not yet aware of the meaning of these days. Only committed men can lead.

One never knows how much influence a single dedicated man can have on other people. I once played football under a great coach. When he read from the Bible and then offered prayers before our class, his simple act (which was reflected in his life and conduct) had more influence on me than any minister I ever met in my boyhood. My father's prayers before he went to bed at night and as soon as he wakened in the morning did something for him; and the sight of him on his knees, despite fatigue and a busy schedule, did something for me. Pagans may dismiss all this with a shrug, but I have to confess that my father and my football coach gained on their knees a sense of righteousness as well as a sense of love and compassion which we could well afford to possess today.

The power of what one committed layman can do in the nation at large is indicated by the example of our President. Of him, the President of the Washington Ministerial Union, Dr. Albert P. Shirkey, has said: "President Eisenhower has resurfaced our religious faith. His spiritual example, as a Presbyterian layman, has made it easier for us clergymen to talk religion to practical-minded laymen. He has popularized prayer and righteousness, so that we now see business and professional men who were once skeptical and cynical about religion joining breakfast prayer meetings and giving up their Sunday golf to join their families in church."

The author of the Book of Chronicles was neither a warrior nor a politician. He was a deeply religious man, summoning his nation to return to the life which once it had known. His call to the people of his day might well echo across our land today: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land."

"If my people, which are called by my name . . ." Who are they? They are the people who believe in God. Under the new Covenant, they are Christian people who seek to know and do his will. If the people of God will take his course, then his resources are available to do the rest.

"If my people will humble themselves . . ." Humility is not one of our national virtues, and it does not come easily for individual Americans. Yet we must be humble. No matter how lofty our position or how insignificant our estate, only the humble man is any good at all in the eyes of God. And no man is so elevated that he cannot look up to the Almighty.

"If my people will pray . . ." If we are too busy to pray, we are too busy. We dare not leave prayer to the spiritual geniuses. This message talks about "my people"—the people called by God's name, Christian folk. That means you, and not the prayer specialist alone.

"If my people will seek my face . . ." God has made us for himself and when we are most truly ourselves we are channels of his spirit and instruments of his power. If we go humbly to God, and pray as we ought, then he will "make his face to shine upon us." We will be like him and, being like him, the results are assured.

This is what will happen: "You will hear from heaven." Sins will be forgiven —those sins which are confessed. And we are not sinless; we have our own guilt in this world. We wanted our soldiers home. We wanted our new homes, our money, our gadgets, our prosperity more than we wanted God and his righteousness. If we confess our sins "we will hear from heaven." We will be forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thank God, at this hour there are vivid signs that America is alive to moral realities and that a spiritual revival is penetrating the very heart of the nation. Let us pray that it may take dramatic expression and encompass in its sweep the whole of this land.

God has promised the repentant that they "will hear from heaven," that their sins will be forgiven, and that their land will be healed. May this land be encompassed by such a tide of the spirit that our national life may be completely integrated and empowered because it is built on faith in a covenanting God.

Today comes the summons to America: "Blessed is the nation whose God is the Lord . . ."

Lord of our churches,
Lord of our homes,
Lord of our schools,
Lord of our colleges,
Lord of our ballot boxes,
Lord of our Government,
Lord of our peace tables,
Lord of our world.

Let us affirm by our lives that we are a "nation whose God is the Lord."

GOD'S GREATER TRUTH*

"You search the Scriptures that your fathers knew,
But will not come to me, the Living Way,
Who yearn with longing love to share with you,
The fullness of God's greater truth today."
Does Christ still speak, as men seek anchorage
In the safe harbor of the printed page,
While but a few, adventurous, open-eyed,
Follow the Living Spirit for a guide?

MODERN INQUISITION*

Twisting the meaning of extracted phrases
To make them sound like sinful blasphemy;
Thinking they only knew the truth of God,
They branded him as heretic and infidel.
The fagots of their words they piled about him,
Poured over him the burning oil of wrath,
(Forgetting God could vindicate Himself,
And time would prove to which one He had spoken)
Blinded by their own fire, they turned away;
But some, with stronger eyes, saw in the flames
The libelled soul, unhurt, but not alone,
Companioned by the glorious Son of God.

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* Belle Chapman Morrill, Rochester, New York.

New Concept of Church Design

GEORGE J. BEVANS*

THE recently completed building program of the Hitchock Memorial Presbyterian Church in New York City's fashionable suburb of Scarsdale, aimed at attracting more people, especially young people. By the results already attained, it has, in the opinion of both Dr. Robert W. Youngs, the pastor, and the Board of Trustees, fully justified its cost.

The appeal that brought in the $420,000 expended was based on the need of this growing community for more extensive church facilities. In presenting this appeal, it was emphasized that the new facilities would be so designed as to be particularly attractive to young people. The entire decorative scheme would be modern and colorful, an entirely new idea for auxiliary church buildings.

Although this building improvement program was completed only in February, the community is already showing an increased interest. Both regular Sunday morning service and Sunday school attendance have increased. The men's club membership is growing. More women are sewing for missions. More people are participating in other activities. Income has risen substantially.

This increase in interest on the part of the community is not surprising. For completion of this building project has given the church one of the finest groups of service facilities in the entire United States.

The program included extending the church sanctuary by twenty feet, thus providing 110 additional seats; doubling the size of the baptistry; and moving the chancel back eighteen feet. It also provided for the erection of a new building to be known as the memorial building to serve as a Sunday school and for general activities. This new structure joins the church building proper with the already existing commodious children's building. This last has also been extensively remodeled.

The new arrangements provide seats for 1,700 in the church proper, a total of forty-nine Sunday school rooms, a sewing room, a church parlor with an adjoining service kitchen, separate choir rooms for men and women, a music

Large Primary Department Class Room

Class and Fellowship Room

* Architectural Engineer.

rehearsal room, individual offices for the church's three clergymen and their secretaries, a file room, a kindergarten, two nurseries, and a large Sunday school assembly room. All this is in addition to the previously existing separate rooms for boy and girl scouts in the basement of the church structure, and two large general assembly rooms in the children's building. One of the assembly rooms is a completely equipped theatre; the other has a modern restaurant-style kitchen adjoining, and is used for banquets.

The new memorial building conforms to the English style church architecture of the church structure itself and of the children's building. To take advantage of a sharp fall in the contour of the site in the rear of the church, the new memorial building has been constructed in three levels. The church and the children's building have two levels.

Structural plans for the new improvements were prepared by Embury and Lucas, New York architects. The entire decoration scheme was developed by James H. Pickering, a professional designer who, as a member of the congregation, contributed his services without charge. His decoration of the interior of the new memorial building constitutes a revolutionary departure from traditional decorative ensembles in church auxiliary structures. The designs he has created are definitely modern in spirit. His bold use of bright colors in strikingly beautiful combinations is almost certain to set a new style for church house interior.

To describe in detail each of the nearly fifty separate rooms in the new memorial building, every one of which has its own individualized decorative scheme, would occupy more space than is here available. What I shall do is to summarize Mr. Pickering's aesthetic thinking as applied to Sunday school and church house interior design, and then show how his ideas have been executed in several representative instances.

Mr. Pickering spent several years abroad prior to World War II studying interior decoration with Europe's most famous designers. He has also done considerable psychological research on the emotional effects of different colors on human beings. He has become convinced that color profoundly affects emotions and unconsciously influences our attitudes. A drab decorative ensemble, he says, has a depressing emotional effect. This effect creates a negative attitude toward whoever or whatever is responsible. In the case of church house decoration, he believes that drab colors tend to make people depressed and resistant. Conversely, a light, airy, colorful decor has a cheerful, relaxing effect, inducing an attitude of receptivity.

Study of dozens of auxiliary church buildings has convinced Mr. Pickering that their gloomy decor actually militates against the purpose for which the facilities were created; that is, to bind people more closely to the church and to encourage them in acceptance of Christian ideals. He believes this is especially true for children because children are even more emotionally sensitive to color than are adults. In designing the interior of this new memorial building, therefore, in view of the fact that it is to be used for Sunday school classes, Mr. Pickering has created a number of decorative ensembles remarkable for their bright colors and their general impression of cheerfulness.

The exterior walls of the new memorial building are of gray fieldstone like those of the church itself and of the children's house. All three buildings have gray slate roofs. The offices of the clergymen and the church parlor have interior walls of painted plaster. All the interior walls in the new memorial building are of rough surfaced cinder blocks. Similarly, the offices for the clergymen and the church parlor are carpeted wall to wall. All other rooms have highly decorative, colorful Kentile asphalt tile floors.

The modern theory is that the decorative plan for any room should begin with a decision regarding the material and color of the floor. It was decided to use Kentile asphalt tile throughout the new building, except in the few cases noted above, because of its durability, its resiliency, its easy maintenance, and even more particularly because of its wide range of colors. These colors go all the way through the tiles to the back so they will not wear dim even under the traffic of scurrying children.

The church parlor has been made to resemble the present day living room in any spacious, tastefully decorated, well-to-do home. This parlor is used for teas, other intimate church gatherings, committee meetings, etc.

The floor is covered wall to wall with a thick dawn-gray Bigelow carpet. The walls are painted gray-green. The ceiling is of textured acoustical plaster, painted off-white. Drapes by D. and E. Walters of Los Angeles have a chocolate background, small gray-green figures, and China red accents. They are really striking.

Half a dozen club chairs and a sofa constitute the main furnishings. These are richly upholstered in a green upholstery fabric from Collins and Aikman. Small, straight chairs are gray-green with black wrought iron frames. Tables are of naturally finished birchwood with plastic impregnated tops. For illumination, Mr. Pickering has selected half a dozen beautiful modern table lamps by Lightolier, each different from the others but all harmonizing.

The kitchen off the parlor has Kentile red grease-proof tiles for a floor. It is equipped with a large kitchen table with a stainless steel top, white enameled wood wall cabinets, a sink with a beige linoleum top, an electric dishwasher, a white enameled refrigerator and a white enameled electric range. The walls are light gray; the acoustical tile ceiling is white. Curtains are made of a sheer gay yellow fabric.

Halls at the first level have Kentile floors of white asphalt tile with light

(*Turn to page 14*)

The Sewing Room

The Flame of Remembrance

W. FRANKLIN HARKEY*

I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. John 8:12

ONE of the popular places to see in Paris is the Arch of Triumph erected by Napoleon to commenorate his victories. There today beneath the Arch on Champs Elysees is the ever burning flame commemorating the heroes of France. The French call it "the light of memory." When first lighted after the First World War it was to burn forever, "the eternal flame." A solemn vow was made that a grateful people would remember. It was to be tended as a memorial, always burning and ever reminding the people of the republic of those who had purchased freedom at so great a price. But, as all the world knows, something happened after the First World War. In the pursuit of other things, pleasure and material goods, the spirit of the people was weakened. The defenses of France were allowed to go by default. An enemy came in and put the light out and defiled the place that was forever to be sacred.

A like remembrance of another kind is committed to us in the Lord's Supper. Here a person is to be remembered. The church is to remember Jesus Christ. He said, "I am the light of the world." And again, "As long as I am in the world, I am the light of the world." Fittingly these words come in the sacred hour when Christians gather to remember the Lord at his table. Inevitably certain suggestions come as we think of the words of our Lord Jesus.

I

Lights lit by men go out. That flame which was to be eternal under the Arch of Triumph was put out by enemies. In the history of the race we have often seen that happen. Men build fine monuments, advance ideas, theories and programs, but soon they fall into decay or disuse. It may be, too, that enemies wreck the plans that have been made.

Any number of things may be responsible for our failure to keep the light burning. Disillusion and despair may grip the heart. Faith grows dim. Our plans and purposes fall about us. Life tumbles in, and we know not which way to go. In our world today enemies are abroad seeking to destroy faith and bring to naught our plans for the promotion of Christ's Kingdom.

Sometimes it is one disciple that has allowed the flame of spiritual zeal to die down. It may be a Judas ready to betray his Lord, or a Simon Peter whose faith grows dim. Then, again, it may be a church like the Laodicean church of the first century, where the greatest weakness was that they had lost "their first love." The embers of remembrance are all but extinguished. In an historic moment a great leader, Moses, cautioned his people, "Then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt." Where is there a man who does not think this is timely advice for our own republic?

It is easy to forget the blessings of civilization, our free institutions, religious freedom and all other freedoms. Something more than flag raisings and keeping holidays is necessary. True patriotism is an affair of the heart. The wise man reminds us that, "Righteousness exalteth a nation, but sin is a reproach to any people." The Psalmist renewed his zeal by saying,

"If I forget you, O Jerusalem,
let my right hand wither!
Let my tongue cleave to the roof
of my mouth,
if I do not remember you,
if I do not set Jerusalem
above my chief joy!"

And the church must not forget that Jesus is "the Lamb of God that taketh away the sin of the world."

II

The sacred hour of communion reminds us of the Eternal Light. It is memory's hour. It is more than a spiritual exercise to recall that the Master said, "I am the light of the world." Years afterward his beloved disciple calmly thinking of that saying gave this as his testimony, "In him was life, and the life was the light of men." He is that eternally for every one who will come to him.

What can we say about this flame of remembrance? The hour of communion is an holy hour of remembrance, a time when the sacred fires of zeal are rekindled and loyalties renewed. Amid all the changes of time Christ abides. This is not a vain hope. The world still looks for panaceas for its ills and woes. Why are men and women toiling, suffering and dying in mission fields? It is because of a great conviction that Jesus Christ has the answer for man's needs. The remembrance of Christ has brought this new life to people through the centuries. In the eighteenth century the church was formal and cold and indifferent. Then came John Wesley with his great heart of compassion for the people. It was Christ again working through a person to bring the light of the blessed Gospel to men.

Moreover, this is an inspiring truth for us. As we remember Jesus Christ new life and hope spring forth. The saints of God in every age have experienced new life as they have tarried at the Lord's table. Principal John S. Whale has written, "The experience of the Church is that the Holy Spirit ministers through the sacraments even as through the Word. The importance of the sacraments in the life and worship of the Christian Church is evident from the fact that when the Church began the sacraments began. This is the earliest Gospel."

Inasmuch as Christ rekindles the dying embers there is always hope at the communion hour. Where love has grown cold or has died down there Christ comes to renew—or to use the simile—to relight the smoking embers. The light of Christ continues to burn in the hearts of men. The apostle wanted to give to the young man Timothy some advice for his personal life. He gave the advice in one all comprehensive sentence, "Remember Jesus Christ." What can we offer youth now better than that, to remember all the way our Lord traveled, his courage, faith, fidelity, and sacrifice?

III

Worthy of remembrance is the fact that God is the source of all of our good. In an unforgettable message a leader of a nation, Moses, reminds his people of

* Minister, The Third Presbyterian Church, Washington, Pennsylvania.

their heritage and God's gifts in these words, "Take heed lest ye forget the Lord your God." (And it cannot be repeated too often.) This was the climax after reciting the fact that God led them through the wilderness, "You shall remember the Lord your God, for it is he who gives you power to get wealth."

The light that Jesus brought to earth is but another evidence of the fact that God has revealed in Jesus Christ the source of good. "In him was life." Christ instituted the Supper to keep his people from forgetting him. It is a perpetual reminder, and it is significant that this light has never been put out. "Do this in remembrance of me" is repeated more often than any other sentence in the vocabulary of the church.

The reader of history will recall that when these words, "in remembrance of me," were spoken the world was in a bad fix. Lawlessness, vice, and dishonesty held high carnival. The wild world to which Jesus came had not only lost faith, but hope was dying out. Of that age, one historian wrote:

"On that hard pagan world
Disgust and secret loathing fell,
Deep weariness and sated lust,
Made human life a hell."

It was in that age of darkness that one came who said, "I am the light of the world." With that faith and that hope in their hearts a few men and women went forth to conquer the world. Because of these facts the hour of communion brings light and hope. This is the eternal flame forever burning in the hearts of men.

Up the Champs Elysees to the Arch of Triumph flows the incessant traffic of modern life. The thoughtful and the curious pause to see the ever burning flame, the flame of remembrance. Likewise at Arlington Cemetery, before the tomb of the unknown soldier the thoughtful pause. These are monuments of remembrance. The true patriot feels a sense of dedication when he remembers the sacrifices of those who offered their all for God and country.

It is not otherwise as the Christian tarries at the Lord's Table. For each individual the hour is freighted with precious memory. It is also surcharged with the spirit of dedication. All the life of our Lord passes before us in review, his teachings, suffering, death, and resurrection. These culminate in the glorious realization that he is alive forevermore. All of this calls for renewed fidelity to the cause of Christ.

At the table of remembrance it is required that the participants make confession of sins and pledge a new allegiance to the King and Head of the Church. In the military life of the ancient Romans a system of rotation was in vogue whereby the soldier on foreign service was returned to the homeland once a year. There was strategy in this plan, for the returnee would not only be reunited in fellowship with loved ones but he would renew his allegiance to the emperor and catch a new spirit of enthusiasm for the empire. Here at the Table of the Lord the Christian renews his allegiance to the Lord. Forth from this fellowship he goes to serve his Lord and King. The sacred fires of devotion and love are rekindled. Ever it is his ambition to serve the Lord.

New Concept of Church Design

(*From page 12*)

green marbelizing. The border along the walls is solid black. Walls in the halls at this level are pink-beige. All cinder block walls throughout the building were covered with two coats of paint. A textured finish, rich in tone, was obtained by using an undercoat of exactly the same color as the final coat.

Halls at the second level have a floor of alternate white and green Kentile tiles, again with a black border. At this level, walls alternate between charcoal gray and light green.

Third level halls have beige tile floors with a black border. The walls are blue.

The sewing room on the second level has a yellow tile floor with black border, an off-white acoustical ceiling, gray cabinets, soft gray walls, and yellow and gray draperies.

The Sunday school's kindergarten room on the second level definitely is a departure from traditional Sunday school decoration. The floor is of gay pink tiles with arresting rouge inserts. The walls are a gay lemon yellow. The ceiling is white acoustical tile. All the woodwork is naturally finished. The bookcases are lined with a brilliant red. The animal figures on the draperies particularly delight the children. These varicolored draperies are D. and E. Walters' zoo pattern. The room can be divided by drawing the gray fabrikoid folding doors.

The primary assembly room on the third floor is even more striking. This room seats 140 children in the main section and twenty additional in each of the two side transepts. The floor is brown Kentile tile with the solid masses relieved by wide strips of pale beige. The front wall is gray-green; the three other walls are sand yellow. The ceiling is of acoustical plaster painted white. Draperies are cotton with alternating horizontal stripes of blue-green, gray, beige, and black. All draperies are interlined to facilitate showing movies during daylight hours. The child-size classroom chairs are painted light gray, with the seats upholstered in deep red.

The altar is natural finish birch. Transepts can be partitioned off into separate classrooms by drawing fabrikoid folding doors.

The overall effect of this primary assembly room is certainly colorful and cheerful. The many separate classrooms, each different in decoration and furnishings, all have a similar happy tone.

The decoration of this new memorial building constitutes a milestone in the interior design of Sunday school and other general purpose auxiliary church buildings. After all, there is no reason why a devotional heart should not also be a happy one. Christianity is not a religion of gloom. Christ came not only to exhort us to sin no more, but also to teach us how to lead richer, fuller, happier lives. The function of an auxiliary church building is to provide the facilities for this. The interior of such a structure should be wholesomely friendly, happy and gay.

The community's quick response vindicates this new theory that a church house's interior should be as aesthetically attractive and appealing as the best modern interior design can make it.

I Traded A Church For A Hole In The Ground

I traded a church for a hole in the ground—
A hole in the ground and a hope;
A hope that under the living God,
A building would rise from the broken sod.

I traded a church for a hole in the ground—
Because a people I'd found
Who with a will were ready to work,
Pray and pay and never shirk.

I traded a church for a hole in the ground—
With hopes, and prayers, and tears
Poured in that hole, from whence doth rise
Foundations pointing to the skies.

I traded a church for a hole in the ground—
Because of the Guidance of God;
And that the faith of a yielded people
Would change the hole to a finished steeple.

I traded a church for a hole in the ground—
And, I would do it again;
For the hope of a world, that stands in the lurch,
Is a Spirit-filled people and a Gospel church.

—O. Afton Linger, Pastor
Milton Baptist Church
Milton, West Virginia

A Reversible Church for New Suburbia

PARROTT, TAMBLING and WITMER*

LIKE most cities in the United States and Canada, Toronto has had a phenomenal suburban development since the war. These suburbs are mostly populated with young people just starting to raise families on limited incomes and high home mortgages, many of whom have not regularly attended Church since their childhood—but who now feel the need for a religious faith as a foundation for family life.

These new areas are not able to support the construction of large and complete churches, and the problem is to construct the first units of greatest efficiency at a moderate cost.

Presteign United Church, on the north-eastern borders of Toronto, is an example of how this can be done. It incorporates a unique "reversible" feature to the main auditorium, which utilizes every square foot of floor space to maximum advantage, based on an idea developed by Morgan S. Crockford, a Toronto layman (an insurance executive by occupation) who has devoted most of his "spare" time to the development of new churches for The United Church of Canada. The Church proper is 29 feet wide and 84 feet long, inside measurements. The length is based on six 14 foot bays; the one at the east end being raised 20 inches to form a chancel the full width of the Church, and the one at the west end being raised a similar 20 inches to provide a stage (fitted with a modernfold door which permits the room to be closed off and be used as a club room for midweek activities). The four central bays are at the floor level of the rest of the building.

For Sunday worship, 238 nesting chairs are arranged in rows, seven on each side of a center aisle; and the modernfold door of the stage is likewise opened to permit the placing there of 60 additional nesting chairs to accommodate worshippers. The chancel platform has been fitted with permanent furniture—pulpit, lectern, communion table and trichair, dossal drapery and pendant cross, choir stalls and fronts, baptismal font, organist screen, electric organ console, etc.

During the other six days, the chancel can be hidden by drawn curtains—and the room used for assemblies, concerts, recreation and other social events. For concerts the chairs are rearranged to face the opposite end of the building so that the clubroom acts as a stage.

At Presteign the space below the chancel, nave and clubroom is left open (save for a stage at the end under the Chancel), but in other suburban churches this area would be divided into three large rooms for Church School use and for mid-week meetings.

In the wing are two multi-purpose rooms. On the upper floor the room is used on Sundays for the four-and-five year youngsters while parents are in Church, and for a multitude of meetings of women's groups, men's club, boys' and girls' groups, young people, etc. throughout the week. In the basement this space is somewhat smaller and is used as a nursery on Sunday mornings, and for small groups throughout the week.

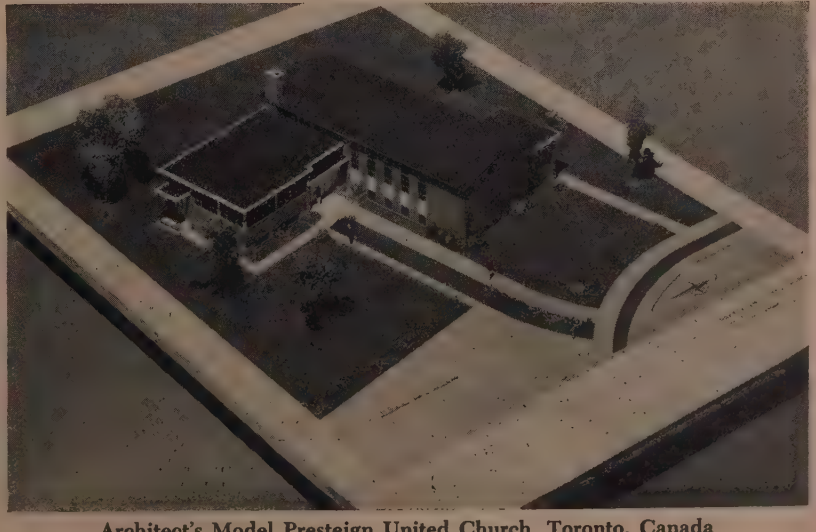
The kitchen is located in the basement, but when this plan is used for a first unit of a larger scheme, the kitchen ought to be located where the narthex is now placed.

Geography restricts Presteign's growth, the suburb consisting of only 800 homes surrounded by ravine on three sides and a commercial street on the fourth, hence this plant is their ultimate. However, the idea of the two raised platforms can be applied where this building is intended as the initial unit with the prospect of a larger and permanent sanctuary being erected to the left of the wing—at which time the reversible auditorium would become essentially an educational, social and recreational hall.

Contemporary in design, the church blends in perfectly with the nature of the homes in the suburbs, most of which are bungalows. Hugging the ground, its ridge is only 24 feet above ground level, yet there is 18'6" headroom in the Nave (15' at the eaves).

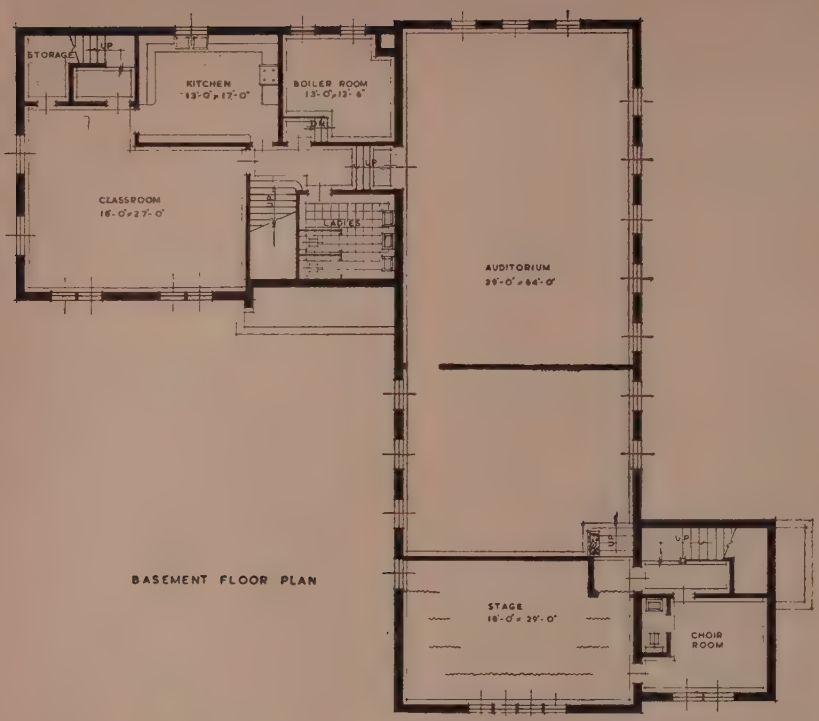
Built of red brick, with the cross incorporated in the brickwork by using a darker shade of brick, black composition roof, white trim—the building is as modern as today, yet through the use of cathedral amber glass and a skilful blending of chip-carving with the straight lines of the chancel furniture, a note of the traditional is captured to make the interior a worshipful setting for church services.

Because the only land available was originally part of the ravine and had been filled within the past five years, it was necessary to build the church and wing on twenty-one reinforced concrete piers, about two feet in diameter and ranging from 13' to 28' in depth; and then construct a solid reinforced concrete beam wall, 14 inches thick and 12 feet high to provide the basement walls and the foundation for the superstructure. This added about $8,000 to the cost of building above what it would have been if conventional construction could have been followed.

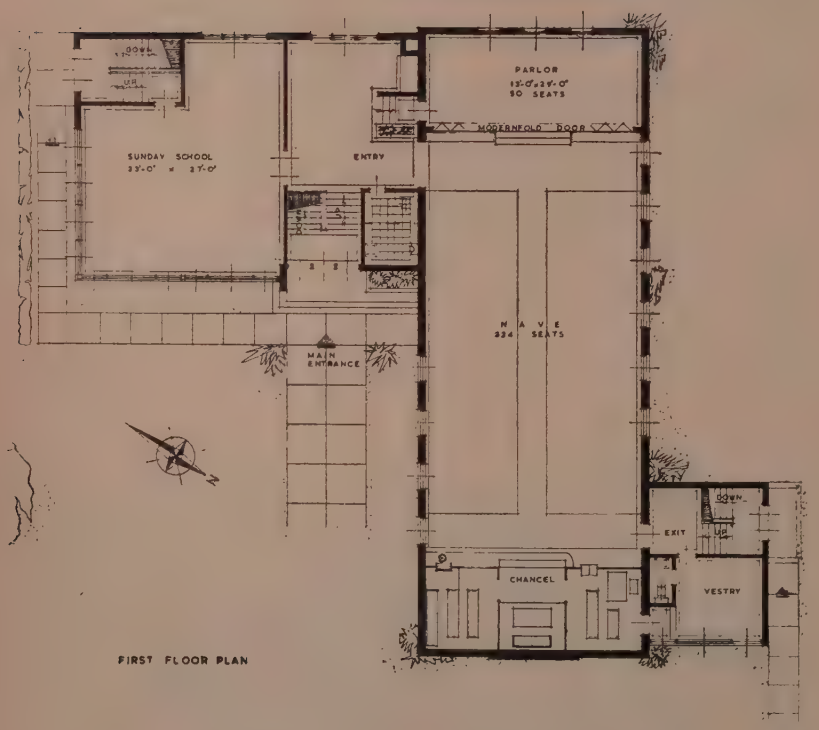


Architect's Model Presteign United Church, Toronto, Canada

* Architects, Toronto, Canada.



BASEMENT FLOOR PLAN



FIRST FLOOR PLAN

In spite of this, however, the building gives the community a wonderful multi-purpose plant for spiritual worship, plus social and recreational and community-cultural purposes at a very reasonable cost, worked out as follows:

Building (including foundation extras)	$102,000
Architects' fees	6,120
Chancel Furniture and Pews	7,600
Used Electric Organ, overhauled and installed	1,300
Nesting chairs (445) and tables (45)	2,400
Used Pianos, extra flooring, carpet and drapery for Chancel, draperies, cupboards and storage walls, modernfold door, etc.	3,600
	$123,020

For the 190 families which comprise its membership, plus the non-church goers of the entire community (it is the only building of any kind in the suburb with the exception of a ten-room grade school and the 800 medium-priced bungalow, ranch-house and cape-cod storey-and-a-half houses), it provides a compact but flexible Church edifice at a cost that is within the financial reach of the limited membership.

CONCORDIA READY WITH MORE "THIS IS THE LIFE" FILMS

Announcement by Concordia Films of the second series of films from the "This is the Life" TV series makes available to churches thirteen new releases which deal with the power of Christianity in everyday living. The new titles are: The Little Lie That Grew; The Cheat; A Little Child Lead Them; The Way He Should Go; The Neighbor Next Door; The Jealous Heart; What Is A Christian?; Money for the Master; A Christian In Politics; Invitation to the Wedding; The Family Altar; The Happy Heart; and Til Death You Do Part. Church leaders throughout the United States have been writing in for more films of this type, and Concordia Films report that this second series is in answer to these many requests. For further information write *Church Management.*

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"Everything has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or tooth paste—everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truckloads of the hokum and find it no better than something else they fell for months ago.

"But there is a secret ingredient that makes one branch of people different from all others. It is not some new religious fad or ism, although these too shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

"No double-jointed theological jawbreaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart." "His secret is with the righteous" (Prov. 3:32).

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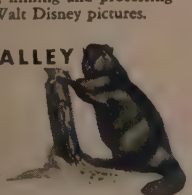

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Schwenkfelders Build Big Modern Rural Church

ROBERT A. FANGMEIER*

CLOSE to Philadelphia in Worcester, Pennsylvania, a nearly million dollar modern rural church was completed in 1951 after thirty years of saving and planning by a small reformation inspired group whose ancestors came to this area in 1754. Financed without a bank loan the new Schwenkfelder Central Church is a landmark development in building fund financing as well as in the planning of a spacious modern rural structure which includes a church school taking care of about 700, the Nave seating 650, and even a 300 car parking lot.

Cost of the entire building was approximately $850,000, exclusive of portable furnishings. Of this amount $600,000 was raised through solicitations, building and loan savings funds and other activities, gifts by individuals and by organizations of the church since 1921. More than thirty years ago building and loan shares were subscribed. They were to be the nucleus of a fund for a church building. Bonds amounting to $250,000 were issued to cover the difference between the cost of the building and gifts. Already $30,800 of the latter amount has been paid by the church.

Central is one of five Schwenkfelder churches in the United States, all in Pennsylvania, and all heirs of the religious tradition of the Selesian nobleman, Caspar Schwenckfeld von Ossig (1489-1561). Trained as a diplomat Schwenckfeld became a Protestant reformer whose ideas eventually found favor with thousands. Although he had no intention of starting a denomination, likeminded Christians did band together in a group bearing his name (now spelled differently).

The denomination carried on for nearly two hundred years in Europe. Bitter persecution finally forced many of Schwenckfeld's followers to flee their native land and come to the United States where they settled in the Philadelphia area more than 200 years ago. As a denomination, Schwenkfelders are "Christ-centered, congregational in church government and world-minded in missions" with emphasis in all matters "on the spirit rather than the letter." The church practices open communion, baptizes by sprinkling after catechetical instruction, and receives other new members by re-profession

* Managing Editor, Church Management.

Schwenkfelder Central Church, Worcester, Pennsylvania, constructed for $850,000, exclusive of portable furnishings. Located near Philadelphia, the church is modern in structure and furnishings.

From Chapel to Cathedral

From Coast to Coast

Interior of the Central Schwenkfelder Church of Worcester, Pennsylvania. All pews, and chancel furniture were supplied by J. P. Redington & Company of Scranton, Pennsylvania. *Charles M. Talley, Architect.*

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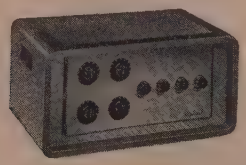

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The Nave of Schwenkfelder Central is worshipful, comfortable and modern.

and letter. There are about 2400 members of the denomination in this country.

L.S. Hoffman is the minister and Charles M. Talley, Telford, Pennsylvania, the architect for the church whose new building forms a cross. Top of the cross on the steeple is 131 feet above the first step of the portico. Steeple is steel frame and above the louvres the spire is covered with monel metal. More than 400 tons of steel are in the fully self-supporting steel frame of the entire building. Edge Hill Stone is used for the exterior walls.

From the front portico steps to the end of the rear of the church the building is 212 feet. Width totals 278 feet from the extreme end of the Fellowship Hall at the right to the far end of the Education Building at the left. The central section of the building includes the entrance vestibule, spacious narthex and Nave. The narthex is the crossroads of the building, entering from the front. Straight ahead lies the Nave; on the left, the departmentalized church school and offices, and to the right, the Fellowship Hall and kitchen.

Designed in the colonial tradition, Central Schwenkfelder Church has Ionic columns at the entrance which together with the colonial steeple lend dignity and importance to the entrance. Throughout, the building is a simple and reverent blending of colonial and modern architecture.

THE NAVE

The Nave is worshipful, comfortable and modern. Adjacent area provides a pastor's retreat, rooms for the choir and bridegroom, and also includes a storage space. The Nave itself is 120 feet long from chancel to the balcony over the narthex. The ceiling dome rises 36 feet above the floor. Lighting in the barrel vaulted Nave is provided by colonial designed hanging lanterns. Fixtures are so arranged as to operate with dimming control from full light to off. Near the organist is a rheostat by which she can control lighting when signaled from the off-narthex office that the choir or bride is to enter.

Pews, pulpit, altar and altar ware were furnished by J. P. Reddington Company, which also provided folding chairs and tables for use in other parts of the church.

The wood-paneled chancel accommodates the divided choir and organ as well as the religious appointments. Chancel, church aisles and the narthex floors are carpeted. Other floor areas are covered with asphalt tile, with the exception of the lavatories and kitchen, in which unglazed clay tile is used; glazed tile is used on the walls of those rooms.

At the rear of the chancel are a tiled lavatory, a tiled flower room, storage space for communion and music supplies, the pastor's retreat, choir room, and the waiting room for the bridegroom and best man. Entrance to this area is also available from the roadway at the rear of the church section. The pipe organ loft is located in rooms above the rear of the chancel. One room houses the great organ; another, the

blower equipment; and the third, the swell organ. The organ, furnished and installed by Hillgreen, Lane & Company, is comprised of 1500 pipes and a set of Deagan chimes.

CHURCH SCHOOL

Enrollment totals about 760 and average attendance is 400 for the church school which has the following departments: cradle roll, nursery, beginners, primary, juniors, junior-senior high, adults and home department. Each department has its own assembly room, which is divided into individual classrooms by the use of Modernfold doors.

Junior-Senior High Department and four adult classrooms are on the ground floor, as are tiled lavatories and powder rooms, the boiler room, and a storage room for boy and girl scout equipment. On the first floor are the narthex, vestibule, secretary and pastor's offices, nursery, beginners and primary departments. There is another room seating about 120 persons for one of the adult women's classrooms. This room is at other times used for Christian Endeavor and prayer meetings. Tiled lavatories and powder rooms are found on this floor as well.

Located on the second floor is the Junior Department, ventilating equipment room, women's choir gowning room, adult men's classroom and tiled lavatory and powder rooms. Over part of the narthex and vestibule, facing the portico under the roof of the church section, are three rooms for adult classes. All adults above Junior-Senior High Department assemble in the Fellowship Hall for opening exercises and afterward depart to the adult classrooms.

FELLOWSHIP HALL

Fellowship Hall which seats 600 at an assembly type gathering and 350 for dinner has many unusual features. Acoustical ceilings restrict noise here as they do in other parts of the building. There is a balcony which provides space for an Ampro Projector and other projection equipment. At the opposite end of the hall is a stage with colored footlights and overhead lights. The stage is electrically equipped with power driven curtains which can be operated from the balcony as well as at the stage. An 11 by 14 foot moving picture screen likewise is found in the Hall. Lighting is a combination of colonial and modern. It can be dimmed from full light to off.

General Electric designed the mechanism for the electrically equipped power driven curtains for the church and Superior Electric Company the wall box dimmers, including the two in Fellowship Hall and those in the Nave.

Another feature of the Hall is its fleet of trucks for tables and chairs. The

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trucks, which can quickly handle a room full of tables and chairs, are stored underneath the stage where they are on tracks, making them quite mobile and easily available.

KITCHEN

A large well equipped kitchen is to the left of Fellowship Hall. Completely furnished with stainless steel equipment, it can be used for service in cafeteria style or for serving complete seatings of 350 people.

China, glass and cutlery are available for 400 persons in the kitchen that has in addition, a Hobart dishwashing machine capable of handling 3,000 pieces per hour. Other Hobart equipment designed to ease kitchen burdens are a vegetable and potato peeler (an institutional type automatic mixer) and a disposal that grinds up the garbage while at the same time salvaging silverware. A couple of large coffee urns and a fleet of dish trucks aid the preparing, serving and after dinner cleaning.

There are four Hotpoint automatic electric ovens and a big institutional range over which glazed tile is used on the ceiling for easy removal of the fumes and vapors rising from the ovens and ranges. Acoustical tile is used in the rest of the kitchen to minimize noise. The kitchen is entirely electric. Over the kitchen is a tile lavatory and two dressing rooms for the use of kitchen and stage personnel. Sidewalls are finished with glazed tile and the floor with unglazed tile.

PUBLIC ADDRESS SYSTEM

The church designed its own public address system and had it custom made by Stromberg-Carlson. With the system a service in the Nave or Fellowship Hall or a message from the secretary's office can be broadcast to all other rooms, including the boiler room. A panel board in the office off the narthex controls the system. Loudspeakers are built into the wall in every room.

HEATING AND VENTILATING

Radiant heating is provided for the ground floor of the church school wing. All other areas are heated by steam. Three separate ventilating systems serve the church, church school and Fellowship Hall wings. The church's heating plant, regulated throughout by Minneapolis-Honeywell controls, includes two Delco, General Motors, oil burners. All ceilings in the building, except in the fire towers, are surfaced with fireproof acoustical tile.

Fifteen Nesbitt Unit Ventilators are responsible for heating and ventilating in the Nave. These ventilators add to the congregation's comfort by a fresh-air inlet that permits a percentage of outdoor air to be drawn into the unit and mixed by the fan with air drawn from the room. An air volume stabilizer allows just the right amount of outside air to avoid discomforting drafts and waste of heat.

NO PARKING PROBLEM

Central Schwenkfelder Church is located on a tract of ground of eleven acres and across the road to the south and southeast the congregation has additional land of approximately six acres. There is no parking problem here. The congregation which lives within a 10-mile radius of the church finds a parking lot for 300 automobiles. The property is serviced by a 150-foot artesian well and private disposal plant.

The building was planned to meet the needs of an active congregational program and also to serve so far as possible the civic interest in the surrounding community. A list of the frequent activities will remind the reader that nearly all of these groups were considered in the construction of the church. There are on Sunday morning church school services from 9:15 A.M. to 10:20 A.M., and church services from 10:30 A.M. to 11:45 A.M. Monthly and weekly meetings are held by the ladies aid, ladies quilting group, Brownies, 2 age groups of Girl Scouts

and a Boy Scout troop which is sponsored jointly with another nearby church. Men of Central sponsor the scouts, a baseball team, ushers, and a bowling league. The church's two-week bible school last June enrolled 183 pupils and required two buses for daily transportation.

Central's new building has become the convenient meeting place for other religious activities in the area. Two hundred Christian Endeavor members and four hundred representatives of the Montgomery County Sunday School Convention met there recently in separate meetings.

An outsider viewing this big modern rural church can admire the accomplishment of the Schwenkfelders on at least two counts. There is first of all the long range financial plan which undergirded the building program. Without recourse to commercial borrowing this church by patience and persistence raised $850,000 over a thirty year period. Then too, the structure itself must be admired, for its spaciousness, beauty and completness are indeed a rare contribution to rural church building.

WHATEVER ONE SOWS?*

One may sow good seed,
In good ground,
Yet reap a disappointing crop,
I've found!
It's well to ask The Husbandman
What seed fits which soil;
Otherwise there's much wasted
Sweat and toil!

* Mary Dickerson Bangham, Cincinnati, Ohio.

"GOD AND COMMUNITY" AWARDS GO TO GIRL SCOUTS

Nine months of service to "God and Community" recently culminated for 34 Girl Scouts who received a small gold pin award at a unique worship service held at The San Marino Community Church, San Marino, California. Idea for establishment of this award came as a result of discussions between local Girl Scout leaders and the Minister, Dr. Frederick W. Cropp, who had helped to organize the God and Country Award program for Boy Scouts several years ago when he was with the American Bible Society.

An overwhelming response greeted an announcement by church leaders that all registered Girl Scouts who had earned their second class badges would be eligible to work for this award. The program consisted of Bible memory work, church history, and participation in actual church work. In completing assignments of actual church work, girls set tables, helped in the nursery, sang in youth choirs, did clerical work in the office, repaired song books, and acted as guides on Sunday mornings.

Under the leadership of Mrs. Wilber W. Foss, an active member of the Church, the girls met one Saturday morning each month for assignments of study and work. Their enthusiasm and interest as well as the beneficial work accomplished was considered most gratifying by church leaders. The small gold pin awarded to the girls had a white enameled background with a red Celtic Cross in the center, and the words "God and Community" across the bottom.

God and Community awards went to these 34 Girl Scouts in a worship service at The San Marino Community Church, San Marino, California.

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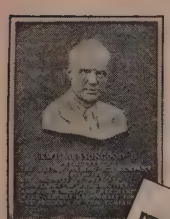

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The Song Of The Sun

WILLIAM C. SKEATH*

THE best examples of Hebrew religious poetry have come down to us in the Psalms. Many of these give evidence of older folk songs which were incorporated into the poetry of the Temple. So, in the minds of many scholars, there lies behind the nineteenth Psalm an older—and more pagan—poem: a hymn to the sun. If that be true, then of course this would be a relic of the old pagan worship of the sun: the sun which has been venerated from time immemorable.

But why should we feel that there is a pagan background to such a Psalm? We should rather be alert to the way the Psalmist has advanced beyond the item of creation—an evidence of the mightier power whose hand is behind all the wondrous manifestations of nature.

This interpretation is easily confirmed by a study of the Psalm itself. It consists of a description of the magnificent splendor of the heavens. The most glorious manifestation in the heavens is the sun which is described in all the majesty and strength of his daily course. Then there is presented a series of meditations growing out of the heavens as the revelation of the creative power and law of a great and loving God.

An American poet, a morbid one possibly, but still much loved, once said: "To him who in the love of nature holds Communion with her visible forms she speaks
A various language."

And a preacher noted in a former generation declared: "Nature, reticent, keeps her own counsel. Unlike man she never wears her heart upon her sleeve."

Both the poet and the preacher are probably accepted at their face value. But would our Psalmist agree entirely with them? He would not! He would reply to the preacher that nature is not reticent. On the contrary, she is clamant with her message. "The heavens declare the glory of God and the firmament showeth his handiwork." And to the poet, the Psalmist would answer that the statement of "Thanatopsis" is not quite true. Nature does not have various voices. She has—to the Psalmist—but one form of speeech; only one language. In that language she has but one word. That one word is God!

Now, certainly, our science has shown us a vaster universe than the Psalmist ever knew. But in that advance of science there is an element of danger. For if, in our contemplation of the vastness of the universe, we begin to lose sight of the Creator, and are awed merely by its size, we are little better than the old pagan worshipper.

To the Psalmist, the universe centered itself around the earth as he knew it. His early ancestors were prone to think of the universe as centered about mankind. More modern generations have thought of the universe as centered around the sun. Thus do the opinions of men change with increasing knowledge. And now, through the instrumentality of science, we know that the universe is infinitely larger than the solar system: that the solar system is, after all, but a small part of the universe! On the earth we measure distance by miles. On the sun we measure distance by solar units of 93,000,000 miles. But in the universe, of which our solar system is so small a part, we measure distance by light years—a distance of 6,000,000,000 miles a year!

All this tends to make us lose sight of God! In our search for the HOW we have been in danger of forgetting the WHO! Surely such loss is a serious matter. Society can suffer no loss which would be comparable to the loss of faith in a personal God. If you discover so much of the facts of astronomy that you know a certain star sent its light down to your eye a thousand years ago, and can look at that star and, in the stillness of your soul, do not hear it whisper to you the fact of God, then in spite of all your scientific knowledge, you have sustained a loss in your soul. A loss which, for your own peace of mind, you had better try to recover!

And so with the fact of sin. If you have gotten so saturated with the notions prevailing in some quarters that sin has become to you merely the product of a sense-reaction bundle, not as an awful pain at the heart of a God who loves you, then you have lost something out of your soul!

The God of whom nature speaks to the Psalmist is a God of loving care. The

* Associate Minister, The First Methodist Church, Germantown, Philadelphia, Pennsylvania.

great Creator back of the universe cares personally and lovingly about his creation. And part of that creation, coming directly into his loving care, is the Psalmist himself. God cares as much for the Psalmist as he does for the sun!

So, the Psalmist is not ashamed to be familiar with God. He actually talks about God as we do about our personal friends. Here is one difference between the Psalmist and ourselves. We would no more think of talking so familiarly with God than we would think of believing that the earth is flat. But to the Psalmist, the Creator of the universe was a personal God of infinite love. God was as interested in him as in the larger creations he had made.

Possibly this explains the loss of the prayer habit in the lives of Christian people. Of course we can pray only to one we believe actually interested in us. But it is right here that science has cheated us. Science has talked of the stupendous forces operative in the universe; of the magnificent distances which prevail in the footprints of God, until we have begun to feel that God is only a stupendous force or a majestic law. He is all that, of course. What science has made us forget is that God is, always has been, something more than that. God has ever been the constant friend of man. Man is not only the work of his hands, but the very sheep of his pasture.

Prayer is the intercourse of friends. It is the realization of the nearness of our Creator, to whom the meditations of our hearts and the very words of our mouth may be, not only acceptable, but actually desired. Let us never forget that! Do not permit science to rob you of the sense of a personal and friendly God with whom you can be on intimate terms.

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I Charge My Ministerial Son

G. KENNETH SHAFER*

WILL the Ordained, the Rev. G. Kenneth Shafer, Jr., please stand for a few moments.

Kenneth, the day has finally arrived toward which a number of us have looked for a long time. Your mother's diary would reveal that this culmination of striving is a goal anticipated from a very early age. Other records would indicate that ten years ago you became a part of the Celtic Cross movement, with your goal fixed.

It is a coveted privilege I have of being the first to talk to you now as an ordained minister of the Gospel, and offer a bit of counsel to you. I draw upon God's fountain of wisdom and upon my own experience to offer you these words of advice.

Now will you be seated as I proceed with your Ordination Charge.

Let us consider this in an easy-to-be-remembered fashion: The first general consideration will be *Your Mission, Your Message,* and *Your Master.*

With reference to your mission, keep to the forefront of your mind the intention to glorify God. All kinds of seemingly important issues and causes will obtrude themselves upon you. It will be up to you to keep in focus your true mission. As you glorify God you will teach Christ with zeal, and do your best to win souls for your Lord. Than these things there is no greater mission.

What will be the content of your message? As you seek to interpret the Bible you will make clear God's love for sinners. You will give your life to making this message understood by your people. In the background will be the Cross, Christ's sacrifice for us. In the foreground will be the need of salvation, the plight of the sinner. Surrounding all, and enfolding the sinner, will be God's mercy and love.

As you have so often noted from the Scripture quotation on the wall here before you, one is your Master, even Jesus Christ. His servant you will be. Obedience to him will be your motto. Live so that the radiance which was in him will be in you. There will be no true mastery of self, until there is a commitment to him as your master.

A second portion of the charge concerns itself with *your mind, your manners,* and *your methods.*

You have already demonstrated that God has blessed you with an able mind. Consider it a gift and consecrate it to its fullest. A partial use of it will get you by, even with commendation from those whom you will serve. But I hope you will never be content with such use, nor find yourself at ease while such use prevails. Love the Lord, your God, with all your mind. Keep it growing. Keep a sharpened edge able to penetrate into God's mysteries, and to interpret the same, to the everlasting blessing of God's people. Allow your mind to relax at times; arrest your own efforts; be in a spirit of meditation, so that God may fill it with some of his treasures. He has much to share beyond that which you may acquire through your own efforts. You will find peace as you begin to experience some of that mind in you which was in Christ Jesus your Lord.

Your manners should always become you as a Christian gentleman. Let there be a graciousness about you so that even the most timid will know you for a friend and come to you. Reveal a thoughtfulness of others which will encourage them to put confidence in you. Express a quality of compassion which will be evidence of God's own love in your heart. Be among your people as a shepherd not as one to be served, but as one to serve. Lead your people with understanding. Keep your own feelings reasonably well-concealed, and do not commiserate over slight hurts which will come to you.

As for your methods, take your people where they are, and be understanding of their limitations. Be imaginative, and alert to new things; but do not wear out your people trying new things on them. Give fair consideration to their ways of doing things. Let there be no violence in the uprooting of old patterns. Be not ponderous in your presentation of Christian truth. Develop the gift of putting Christian truth into familiar figures of speech. Take no malicious delight in the discovery of unpleasant things about your people. Instead, have an honest regret at their waywardness, remembering that you, too, are a sinner. Keep the confidences of your people as private information. Surely one thing more is needful if you are to be a Presbyterian minister, and that is to be a good Presbyter. You will find joy in it, and at the same time discharge an important duty.

*Associate Minister, Church of the Covenant, Presbyterian, Cleveland, Ohio.

Now, in a final section of the Charge we consider *Your Family, Your Fame* and *Your Fortune.*

As for your family, remember you have one. They understand the demands which will be put on your time. It will be up to your own discipline and the organizing of your time to leave a place for your family. They will be tolerant and understanding, and will love you through all that comes. Just don't take advantage of that love. Keep near to them for your own well-being, as well as theirs.

As far as your fame is concerned, let me say bluntly, forget it! In no wise have it before your eyes as a goal. Never forsake the real mission of your life, which is to glorify God, not self. Just remember who you are, and what you are; and then, in as complete self-forgetfulness as possible, make the most of your capacities.

As for your fortune, it lies in large measure in the Bible, God's revealed truth. Keep yourself well trained to be a skilled and faithful interpreter of the same.

Unlock this vast storehouse and share its contents with your people. I am sure that there will be times when the things of this world will seem so very important, and you will wish for that kind of a fortune. Through all such experiences hold on to the treasures of the spirit, remembering that where your treasure is there will be your heart also. Your fortune, Kenneth, is also your faith. With it you will be able to move obstacles. It will compensate for many losses. Nurture it until it grows to the point of having that buoyancy which makes it powerful. Add to these and others which come to your own mind, a last item in your fortune, integrity of character. This will keep you safe in the face of all temptations. With such a fortune you can serve the Lord Jesus Christ as one faithful in all things.

Your mother joins me in the prayer that God may bless your ministry to his glory, leaving a rich deposit of peace in your own heart.

Dollars To Do Nots

ORVA LEE ICE*

A business man in Illinois took a dollar bill and pinned a piece of paper to it with a note in which he asked each one who spent the dollar to write down on the paper what he spent it for, and to return the note to him at the end of two weeks. Here is the story of how that dollar was spent in the one fortnight: Five times it was paid out for salary; ten times it went for tobacco and cigarettes; three times it was given for candy; twice it was used in purchasing clothes; three times it served in buying meals at restaurants; once it bought automobile parts; once it was the medium for grocery buying; once for laundry; twice for shaves; and once for toothpaste.

Now the interesting thing is, apparently God never had a chance with that dollar. Maybe the time was too short, but there were two Sundays when it must have been in the possession of some one.

Were an interstellar visitor to spend a vacation in America, and listen to our conversation, watch how we get and spend our money, would he not be justified in the opinion that we have forgotten God; that although God has prospered us above all other people on earth, we worship our own desires and use our money for the satisfying of them? Would he not report back that many Christians are "i-dollar-tors"?

* Minister, Calvary Baptist Church, Minneapolis, Minnesota.

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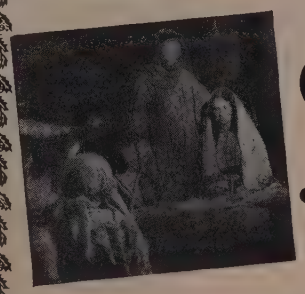

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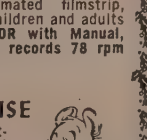

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The Relation of Architecture To Worship

WALTER A. TAYLOR A.I.A.*

I have been asked to talk about the value and significance of this conference. It has been my good fortune and pleasure to attend and participate in conferences of this kind every year, almost without exception, since the first one I attended in 1929, first as the North American Conference on Church Architecture, then jointly sponsored by the North American Confrence and the Church Architectural Guild and now by the Guild and the National Council of Churches. I am happy to represent also the Department of Worship and the Arts of the National Council of Churches speaking as Chairman of that Department's Commission on Architecture.

It might be assumed that everything worthwhile had been said in this series of annual meetings over a quarter of a century. It is true that there are some continuing reasons but they bear repeating, stated by various speakers to a gradually changing audience. Others are perhaps new, arising out of the present situation—now, in 1954.

May I remind you of a variety of very important reasons why we are met: clergy and architects, to discuss church architecture. These various reasons and matters of concern may be grouped in ascending order of importance in four categories:

a. factual and statistical,
b. architectural,
c. religious needs,
d. moral, ethical and social trends of our times.

Altogether we are talking about the integration of the two greatest arts of civilization; the social art of worship and the plastic art of architecture.

Some of the obvious factual and statistical items to be noted in this conference: the tremendous volume of church building now in various stages of financing, design and construction, fourth in dollar volume of all major building types, exceeded only by housing, schools and hospitals. We shall talk about the permanence of this tremendous investment, about the sacrificial giving of church building funds. We should be concerned about building costs, matters of professional practice, proper fees, etc. These matters alone would justify such a meeting of leaders in the financing and design of this great volume of construction.

We are concerned about some matters which are definitely architectural. There are some things which are unique about the church building as architecture which constitute perhaps the greatest challenge to the architectural profession. Here is a type of building which must be appropriate and effective both as exterior and interior, in comparison to a theatre which is only interior, or a monument which is mostly concerned with exterior effects.

Given the present high development of the church program of activities we have a problem of complex plan relationships.

The church is the architect's most difficult assignment. After solving all the plan relationships and the technical problems of structure, weather-tightness, safety, convenience and other requirements found in other building types, we are called upon to give it an architectural character which will "express the inexpressible", to add the plus qualities, the "priceless ingredients" which will make it a place worthy of man's spiritual aspirations and devotion.

Both architecture and religion demand a 20th Century solution of this most difficult problem. The church must live in the 20th Century and at the same time must manifest enduring values. It must be a solution that arises spontaneously out of our culture. In this I am thinking of Burkhardt's definition of culture as:

> "the sum of all that has spontaneously arisen for the advancement of material life and as an expression of spiritual and moral life—all social intercourse, technologies, arts, literature and sciences. It is the realm of the variable, free, not necessarily universal, of all that cannot lay claim to compulsive authority . . . the foremost expressions of its spirit are found in the arts".[1]

We must recognize that a great deal of American church architecture of the past 150 years has not been a free, spontaneous expression of our culture. We are met to face this question: Can we permit the prostitution of architecture, a noble, creative art? Can we continue to countenance its use as a rubber-stamp trademark that says, "this is a church because it has pointed arches", that has a kind of distinctiveness comparable to the porcelain-enamel White Tower which says "hamburgers and coffee."

We must face the question of whether regurgitated Gothic is to be the theme song of Christian architecture in America in the 20th Century at the cost of great financial extravagance, not to mention a high degree of absurdity resulting from backward looking romanticism.

Those of us who say "this shall not be" must then answer the question, is there a Christian architectural leit-motif which transcends time, geography and nationalism? The answer is "yes", and that really basic architectural tradition has been transposed and harmonized and expressed in a wide variety of architectural modes. (When I practiced in China for the Episcopal Church, I refused to do allegedly Gothic Churches. We designed churches and other buildings that were Chinese and belonged in China).

The real architectural tradition and the enduring verities of Christian architecture are in terms of proportion, plan, height, length, vista, harmony, unity of color and form. This creation and conditioning of space for worship can be accomplished with any and all kinds of building materials and systems of structure by the talented designer who understands the church.

As Prentice has said:

> "Yet it is not from our everyday experience that we derive the most overpowering realization of space. Only through the devices of art, of the builders art, of the Gothic builders art, are we made poignantly aware of the spatial manifold in all its magnificence."[2]

The on-coming generation have already enough tendency to regard the church as a "champion of lost causes"—as a curious anachronism—I suspect

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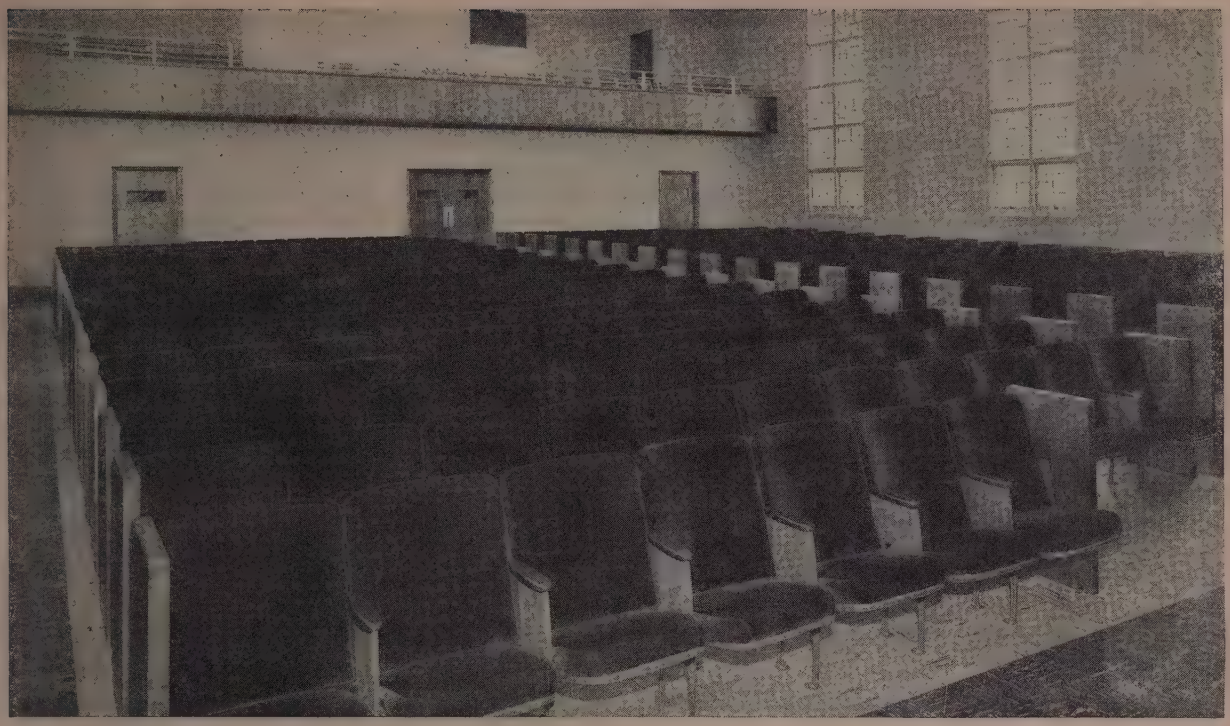
* Director of the Department of Education and Research of the American Institute of Architects, and Chairman of the Commission on Architecture of the Department of Worship and Arts of the National Council of Churches. This address was delivered before the joint meeting of the Department of Church Building and Architecture of the National Council of Churches and the Church Architectural Guild, meeting in Knoxville, Tennessee, January 5, 1954.

[1] *(Force and Freedom)* page 107.

[2] (Prentice, *Autobiography of a Cathedral)* page 66.



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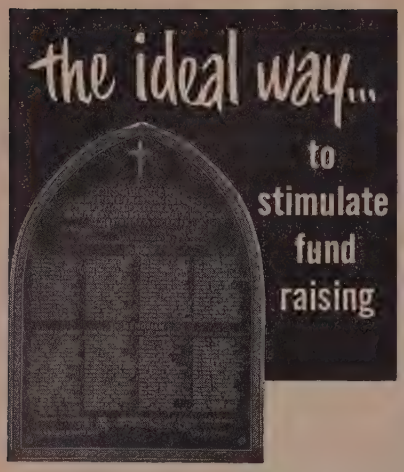

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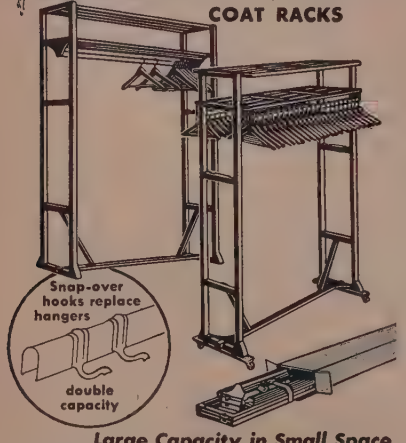

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largely because of its anachronistic architecture. As they find that the Christian Gospel has significance for mid-20th Century, they will demand that it be stated in the language of our day.

We are also concerned with the perennial religious needs of the Christian community as they affect architecture. While some sects seem to be concerned almost exclusively with the process or phenomenon of conversion, I believe that we all realize that Christianity is essentially congregational in character, that it is both personal and corporate. This makes all the difference in the world between the Christian church and a Greek temple or a Buddhist shrine. The seven-day-a-week ministry of the contemporary Protestant Church is a practical expression of this difference. So we are gathered here to talk about church architecture because Christian worship is corporate and Christian life is one of fellowship.

As Farmer has said:

"God's purpose is such, and He so made humanity in accordance with that purpose, that He never enters into *personal* relationship with a man apart from other human persons."[3]

Dr. Howe of Virginia Theological Seminary has said it in other words:

". . . He created persons for personal relations with Him and with one another, . . . the world of things was to serve a sacramental purpose, namely, to be the instrument of fulfilling relations between man and man, and man and God."[4]

These thoughts have, I am sure, been expressed in other words by various people in many of the other meetings during the past quarter century.

We are perhaps most urgently concerned with the trends of the times as they affect church architecture. I believe that it is generally recognized that we are at a period of crisis in the moral and ethical life of the nation in terms of our relationships to each other and to the rest of the world. There is something like a mass turning to religion. The percentage of church membership is increasing at double the rate of increase of the population. This does not reckon many spontaneous movements in the form of voluntary interdenominational discussion and study groups not formally connected with organized religion. This new, surging impulse as it moves into the organized churches or results in the formation of new congregations may require new types of programs, methods and facilities.

These new members of the household of faith may need to learn to worship. It would appear that there are perhaps too many kinds of group activities modeled on secular organizations which are not enduring as substitutes for worship.

As Von Ogden Vogt has said:

"The chief social action for which the church is responsible is religious action, the persistent maintenance of its central task of worship."

I believe that we may observe the realization by large numbers of Protestants of the importance of non-verbal communication. We are increasingly concerned about the characteristic Protestant overemphasis on the eargate at the expense of the eye-gate.

The time has come for a reappraisal and clear understanding of the relationship of the visual and plastic arts to religion.

Quoting again from Von Ogden Vogt:

"Art and religion belong together by certain profound identities of origin, subject matter and inner experience. Art needs religion to universalize its perceptions and relate its concepts. Religion needs the arts to be impressive, to be enjoyable, to vivfy its ancient faiths, to kindle new outlooks and to quicken resolves."[5]

There is in fact the necessity of communication as Malcolm Spencer has said:

"If you are going to share your vision with your brother, you are bound to employ the arts of representation and incur the inherent danger. There is no choice between art and no art."[6]

This is emphasized in a more extensive statement by Richard Niehbur:

"But even the immaterial goods must be realized in temporal and material form:—. Prestige and glory . . . beauty, truth and goodness . . . are presented to feeling, imagination or intellectual vision; and human effort presses on to embody in concrete, tangible, and audible forms what has been imaginatively discerned. The harmony and proportion, the form, order and rhythm, the meanings and ideas that men intuit and trace . . . these by infinite labor they must paint on wall or canvas, print on paper as systems of philosophy and science, outline in carved stone or cast in bronze, sing in ballad, ode or symphony. Visions of order and justice, hopes of glory, must at the cost of much suffering be embodied."[7]

Another theologian has said:

"the deepest significance of religion has to do with our attempt, through rites, ceremonies, feasts, fasts and

[3] (Farmer, Herbert H., *The Servant of the Word)* page 37.

[4] (Howe, *Man's Need & God's Action)* page 24.

[5] (Vogt, Von Ogden, *Art and Religion).*

[6] (Spencer, Malcolm, *The Necessity of Art)* (Dearmer, P., ed.).

[7] (Niehbur, R., *Christ and Culture)* pages 36-37.

the meeting of ethical demand, to mend the break between ourselves and our God."[8]

Someone else has said:

"Protestantism, reacting from Puritan barrenness is prone to use beauty as mere decoration."

Percy Dearmer said 30 years ago:

". . . the problem of our time is no longer the reconciliation of religion with science, but the reconciliation of religion with art."[9]

It is still a problem of our time.

Other current trends of sociological rather than theological import, may or should affect the planning of church buildings;

A new specialty in the fields of psychology and sociology known as group dynamics may have something to say which will seriously affect our planning and which should not be disregarded because it is secular in origin.

The problem of the shorter working week and the increase of labor-saving home devices, providing more leisure than people know how to use constructively—the church's response to its share of this responsibility will continue to have important effects upon our programming and planning.

Americans are the most mobile people in the world. The problem of serving new, old and shifting populations brings with it complex problems of programming and of buildings which should be adaptable, in terms of flexibility and expansibility. It is my impression that with the exception of the Councils of Churches in the largest cities, the churches have not made adequate use of the valuable data and forecasts available through city planning commissions and other similar sources.

We have talked about many facets of our common concern. We represent two deeply significant aspects of our culture and civilization which might appear to some to be poles apart but which are closely tied together in an essential duality. You are met here because as leaders of two professional groups you realize that you cannot be casual about building for religion. The church building is not only shelter. Some people have said "we can worship in a barn" but as Dr. Dinsmore of the Baptist Home Mission Board used to say, "maybe you can—but you don't."

The church building must be not only an efficient instrument of service. It has a much greater and more pervasive significance; it is a votive offering, something better than the average in quality, something analogous to the cruse of precious ointment which Christ accepted, praising the donor; it is a

[8] (Howe, *(ibid)* page 40.

[9] (Dearmer, Percy, *Art and Religion*) pages 31-32.

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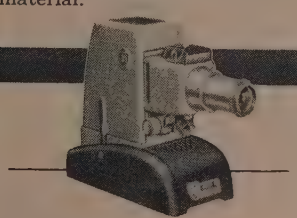

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memorial to the faith of our fathers; a psalm of praise to Almighty God and a witness of our desire to share and serve. How can we create architecture that will be all of these things?

We rightly admire the great creations of a vital age, the Gothic Architecture of the 13th and 14th Centuries. But even Dr. Cram[10] has said that the results of this 13th Century miracle cannot be reproduced, cannot be recreated. Is it impossible that it might be reenacted?

Let us look for a moment at the elements of the Mediaeval situation which produced this architectural miracle and ask ourselves whether or not we are in an analogous situation:

a. Then, as now, far-reaching improvements in structural technique—grounded in experience, but not bound by it.

b. Then profound social and economic change, transition from a feudal to a mercantile capitalist society. We are now certainly going through a bloodless social revolution.

"Gothic art had done its work: it had given immortal form to Christian civilization, and it passed with the splendid thing it had so faithfully served. It can never come back, at least with the life and power that were its own."

c. Then the church was a dominant element in society.—Now with separation of church and state we cannot of course expect a parallel situation, but certainly the church could be much more effective than it is, without formal political power. Perhaps this is the missing link, the reason why our achitecture has been so confused and ineffectual.

d. Then a new age of the mind of man—our intellectual revolution is certainly more profound than the Renaissance, and the Reformation put together.

I firmly believe that the time is not far off when religious architecture will be created which will be analogous to the great architecture of the middle ages. I believe that the professions represented here can make the decisions and choices, can provide the leadership which will bring us closer to the reenactment of the great miracle.

What shall it be then for 20th Century America: rubber-stamp stylism or genuine architectural character, reconstructed archaeology or creative designing? Shall we continue toying with the trivia and trimmings or shall we come to grips with the real essentials? Shall we follow the easy way of attempting reproduction, creating unconvincing pictures of a departed age or

[10] (Cram, Ralph Adams, *The Substance of Gothic.*)

shall it be the harder way of solving the problem of our time in terms of our resources? Shall it be more copyism or the current expression of a living tradition. Which do we prize more highly, respectability or vitality?

In the church the two greatest of the arts, worship, the supreme and distinctive mark of man as a spiritual being, and architecture, the mistress art, which at its best has produced the greatest of man's creations, are met in a great composite art; in a ministry of consecrated skill.

The assignment is to enter boldly into contemporary, secular culture, sharing the ideals of Augustine who "set before men the vision of universal concord and peace in a culture in which all human actions had been reordered by the gracious action of God in drawing all men to Himself, and in which all men were active in works directed toward, and thus reflecting, the love and glory of God."

Niehbur notes that this was not realized in the development of Augustine's philosophy but he holds before us

> "the possibility of the redirection of all men's work among temporal things into an activity glorifying God by rejoicing in and cultivating the beauty of his creation—and by using all temporal goods with sacramental reverence as incarnations and symbols of eternal words."[11]

There is, then, this inspiring possibility that our practical, physical business of building, which is a part of our culture, may take on a sacramental character if we share

> "a view of history—that is not a course of merely human events but always a dramatic interaction between God and men—. In awareness of the power of the Lord to transform all things by lifting them up to Himself—the rising of men's souls and deeds and thoughts in a mighty surge of adoration and glorification of the One who draws them to Himself. This is what human culture can be—."[12]

We architects must humbly acknowledge that the very best we can do is inadequate; that we cannot force the Almighty to reside in a temple built by men. But that this is the age-old dilemma. We are finite. We must enclose a portion of Infinite space in order to comprehend it at all. I believe that this dilemma was expressed by Solomon;

> "But can God really live on earth? The very heaven, the height of heaven cannot contain thee: and how much less this temple I have built! "So do thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which Thy servant lifts to Thee this day,
> "That Thine eyes may be open, night and day, to this temple, to the place where Thou has promised Thy presence—
> "Listen to the supplications of Thy servant and of Thy people Israel when they turn in prayer towards this place:—."[13]

[11] (Niehbur, R. (*ibid*) pages 215-216.
[12] (Niehbur, R. (*ibid*) pages 194-196.
[13] (I Kings: 8;27-30 . . . *Moffatt Translation*).

THE FACT*

The faith that gives my life true meaning springs
From no cold dogma of a learnéd mind;
No wishful thinking of the soul that clings
To a picture of the God it hopes to find;
But from authentic fact of history—
The Christ who lived God's love in Galilee.

* Belle Chapman Morrill.

MAJORING IN UNESSENTIALS

"We major on minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Harvard still cherishes the indignation with which Dean Briggs would tell of the American tourists he saw in Rome on their first visit there. All around them lay the scenes that whispered of that stirring pageant of ancient greatness, but every morning they settled down in the hotel lobby for a good long morning of bridge. Majoring on minors. Or here, where we know without a doubt that never before has the world been in such danger of perishing for sheer lack of human kindness, yet every season we are asked to see if we in the churches will help in publicizing National Kindness to Animals Week. Majoring in minors. My set of the Encyclopedia Britannica, which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or Biblical studies, but where you actually could get standard credits for May pole dancing.

"It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes."

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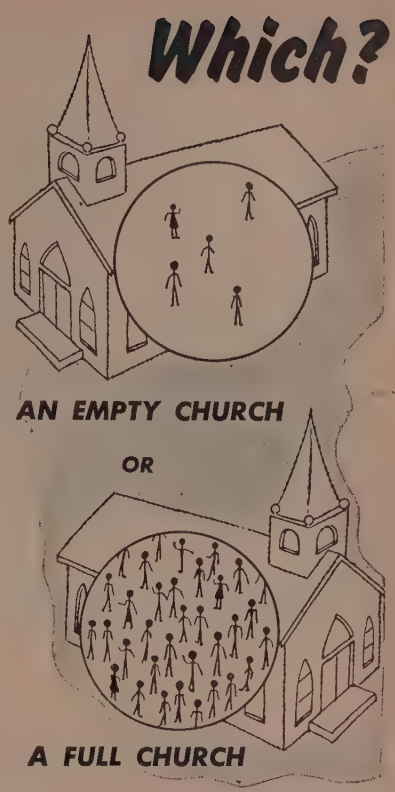

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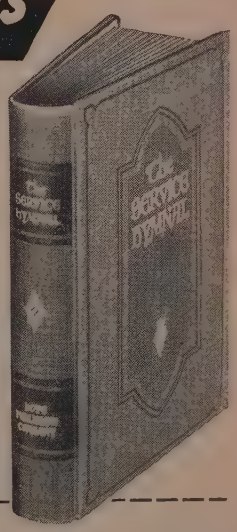

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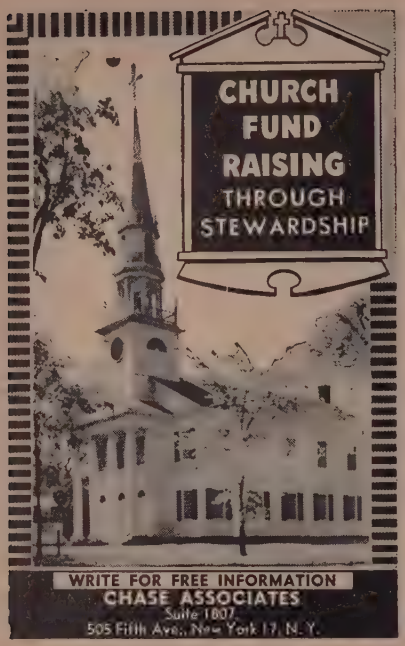

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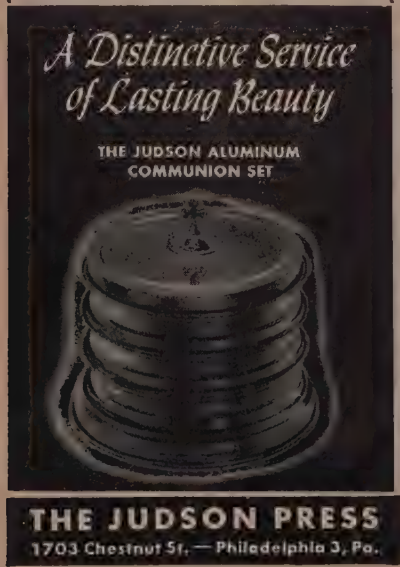
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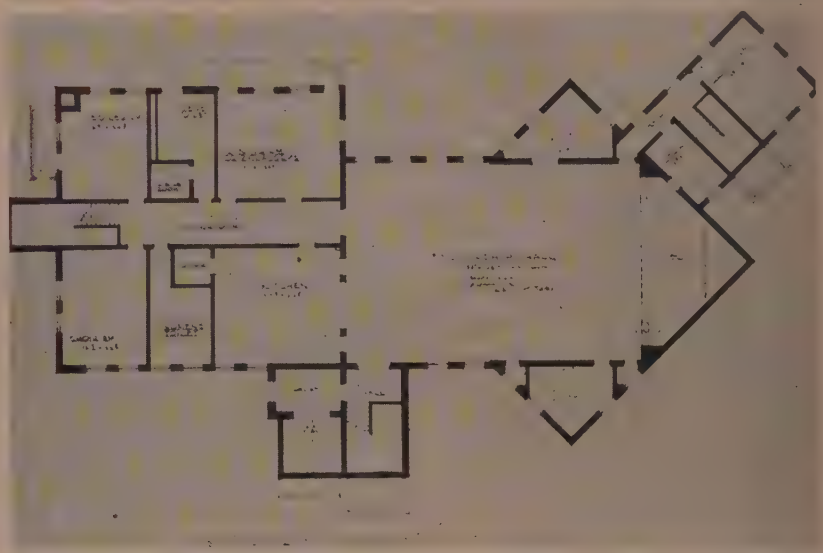
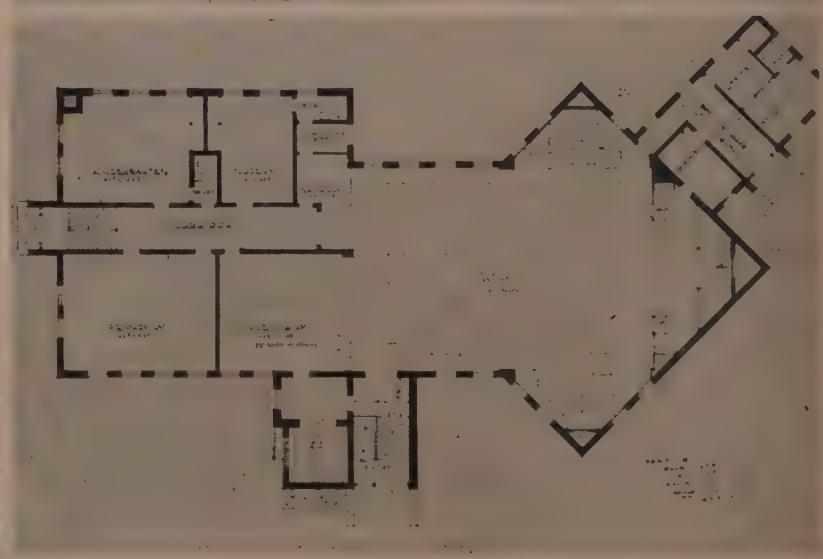




NOW under construction in Toledo, Ohio, the new Messiah Lutheran Church offers several features which will prove interesting to *Church Management* readers. The cost of the new building will be approximately $175,000 with an additional $10,000 for church and Sunday school furnishings.

The combined church and Sunday school building will more than double the capacity of the present wood frame building with pews for about 350 persons, and will add thirteen new classrooms. The congregation numbers about 650 confirmed members. Arthur Herman is chairman of the building committee.

The new two-floor building is necessary to care for the expanding congregation and will meet the demands of the increasing Sunday school students. A larger fellowship hall with a stage platform in the basement with more kitchen facilities will be furnished. A pastor's study and office and a choir practice room also will be added.

A feature of the new church, of contemporary design by Britsch & Munger, Toledo architects, is the triangle transept which will eliminate "blind" spots and allow all seated members a clear view of the chancel. These areas, on either side of the nave or center aisle, will provide overflow room for about fifty persons, and include the choir section.

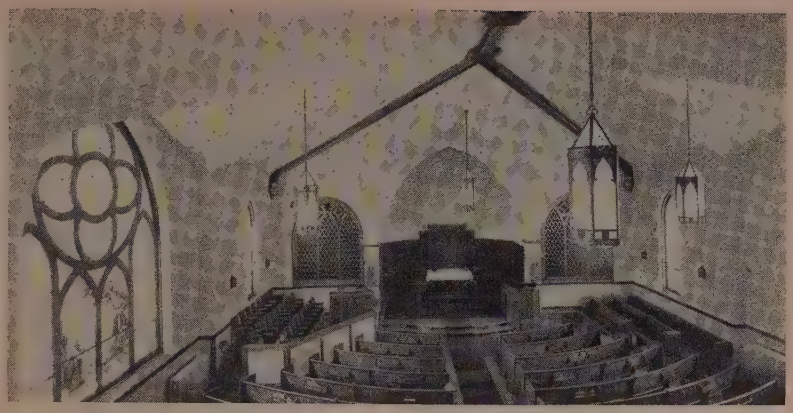
Construction of the church building will be concrete and cinder block with steel beam and reinforced concrete slab floor. The exterior finish will be a mingled shade of light red brick with sandstone trim, while the interior decoration will be painted cinder block, the church section a neutral color and varied colors for the other rooms of the building.

The jutting tower over the main entrance on 108th Street will be wired for future placement of bells or chimes. The entrance off Summit Street will lead to the church office, and a parking lot entrance is at the rear of the building.

A five by five feet stained glass window, in the present church, will be removed and placed over the altar of the new one, keeping a well-liked part of the old, Mr. Cox said. The present church was built twenty-eight years ago. Special leaded windows will be placed in the church section, with standard steel sash elsewhere.

Floors will have an asphalt tile finish, and acoustical plaster or tile ceilings will serve to keep noise at a minimum.

The frame church will be kept temporarily after the new one is completed. Completion date is expected to be in July 1955.



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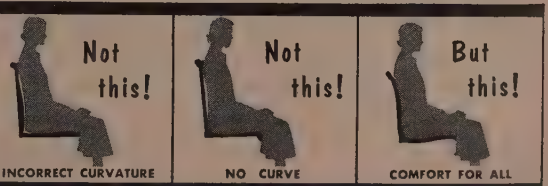

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The Real Meaning Of Communism

ELLIS H. DANA*

"The communist conspiracy within the United States deserves the attention of every American citizen—I fear that there are still people in our country under illusions about the nature of this conspiracy abroad and at home . . . Communism is committed to the destruction of every value which the genuine American liberal holds most dear" —ADLAI E. STEVENSON in an address at Albuquerque, New Mexico, September 12, 1952.

ONE widely-known Wisconsin religious leader now reports his conclusion about a nine-week-visit in Europe last summer, that, "The present crisis in civilization is not Communism, but economic need, which must be equably met the world around, else peace can never be."

One certainly can readily agree that "economic need" is a very real issue and that the need must be "equably met", if, by that we mean a "justness" in the proportions. But just how can any observer minimize the fearful issue of Communism in the present crisis thus so simply and completely, when so many authorities seem to attribute plenty to "communism" for our present world crisis.

Take, for instance, the world famous theologian and student of political affairs, Dr. Reinhold Niebuhr of Union Theological Seminary in New York City, who chooses to devote a whole chapter in his new book ("Christian Realism and Political Problems") to "Why is Communism So Evil?" He rightly deplores "those who takes its evil for granted but do not bother to diagnose its nature," those who imagine that Communism is but a different version of a common democratic creed, and those who merely see "old Russian imperialism" and not the "noxious demonry of this world-wide secular religion."

He has also well said that "what seemed to be a fairly clear alternative to injustices of a free economy has turned out to be not only worse than the disease for which it was meant to be the cure; but a disease of such virulent proportions as to threaten our whole world with disaster . . ."

> "NOTHING IS MORE IMPORTANT AND TRAGIC IN CONTEMPORARY HISTORY than that the Marxist alternative to capitalistic injustice should have generated so much more terrible evils than capitalism itself. But these Communist evils are only vivid revelations of a general defect in collectivist theories . . . the collectivist creeds failed to anticipate the moral perils in a system which compounded political and economic power in a single oligarchy."

Naive diagnosis often brings the "privileged" intellectual—be he professor or clergyman or whatever he is—into disrepute when he falls short in appraising the profound realities and deep lying dangers of Communism to our free world today.

Economic needs, yes; but let us realize what a monster Communism as an issue is even when it tries to meet economic needs. Adlai Stevenson says, "Communism is committed to the destruction of every value which the genuine American liberal holds most dear." Or, in further refutation, if these were not enough, listen to author Peter Viereck from his book "The Shame and Glory of the Intellectuals," when he says that Russia is "the most dangerous aggressor in all history." Or, with Dr. John C. Bennett from his "Communism and Christianity," we can quickly see in any thorough-going comparison that Communism is indeed a basic issue to our present crisis, because it offers an atheistic absolutism; it minimizes democratic methods in dealings with its opponents; it denies the ultimate religious status of the person and his own individuality before God.

NIEBUHR'S CHRISTIAN REALISM

Or, may we follow Dr. Niebuhr's thinking once again and see what an awful issue it is. For he maintains in Communism:

> The monopoly of a class becomes the monopoly of the party which claims to be the vanguard of the whole class; the monopoly of the party gradually becomes the monopoly of a small oligarchy who speak at first for the class to other classes who have been robbed of power. But their authority inevitably degenerates into a monopoly of power exercised over their own party and class, because no one in the whole community has the constitutional means to challenge and check the inevitable extension of power after which the most powerful grasp. The dictatorship of the oligarchy further degenerates into the dictatorship of a single tyrant, who sees that the Communist tyranny is supported and aggravated by the whole series of pretensions derived from the secular religion which creates the ethos of the Communist society.

What a vicious circle and how frightening! Who can say that this "is not Communism," as a big issue, in the present world crisis? But what then is the nature of the crisis?

As the author of *Apostles of Discord*, Dr. L. Roy, puts it in a letter to the Christian Century (December 23, 1953):

> However, I certainly cannot express regret for having criticized the opinions of those who demonstrate consistent blindness to the evils of Soviet totalitarianism. Such blindness on the part of a few has been a serious handicap to the genuinely democratic elements in the Protestant churches. The decline of many social action groups . . . can be traced in large measure to this root.

Indeed, how true! But then let's see further why Communism is so evil.

WHY COMMUNISM IS SO EVIL

Communism is evil because it is immune to moral and political suasion which is inherent in its monopoly of power thus established. This monopoly affords disproportions in the power, which in its absoluteness results in many evils worse than the previous injustices upon which Communism arose in the first place.

It is by no means socialistic; nor can socialists lead us to interpret present Communist methods as merely a corruption of the original Marxist ideals. This is a fearful illusion. For Marx did not plan for a highly centralized power structure, even though he did plan for a "dictatorship of the proletariat." What has happened then is that such a dictatorship has deteriorated under the "powerful," and the "powerless," who cannot prevent the "powerful" from gaining, more and more, monopoly and absolutism. Thus it comes that all

*Executive vice president Wisconsin Council of Churches

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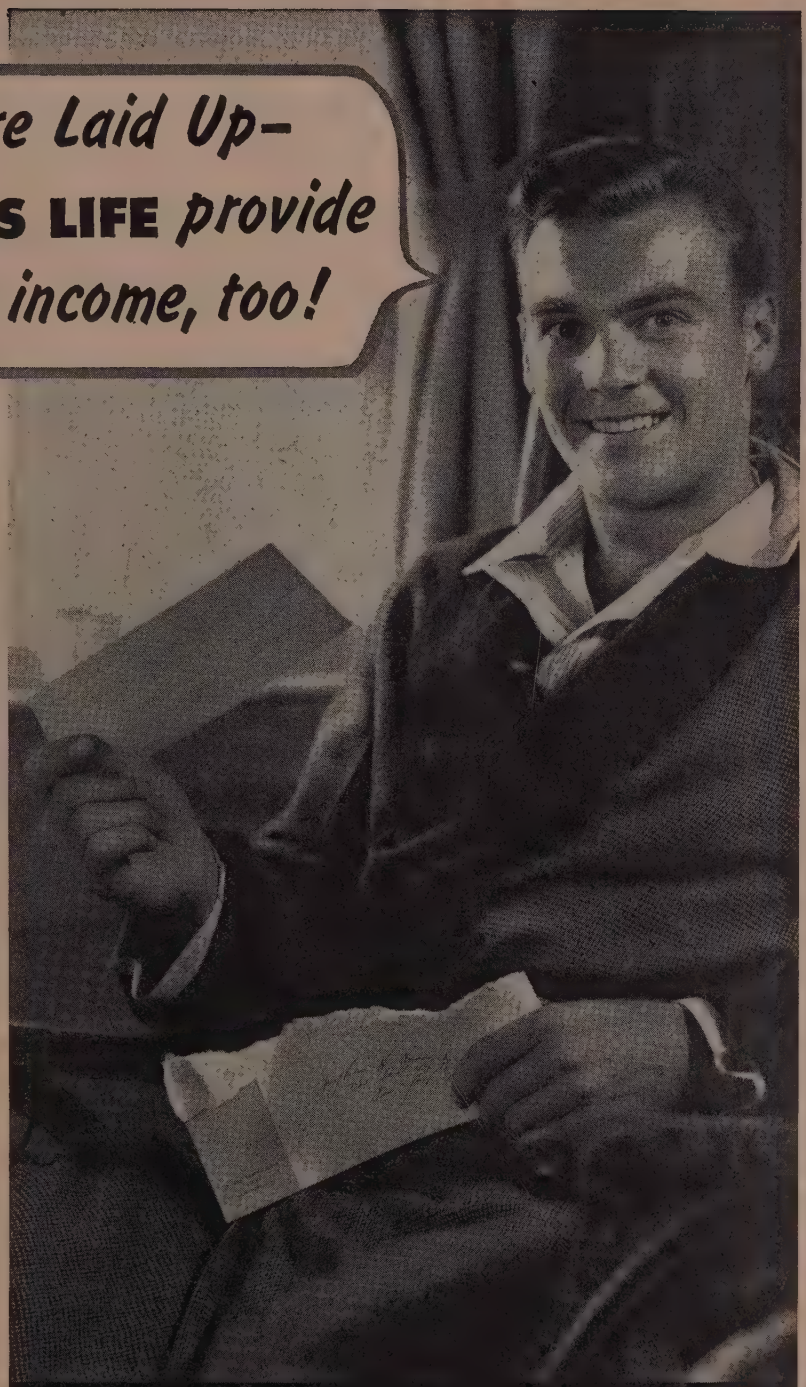

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power is vested in a tyrant who is a god, in no little sense.

Furthermore, the Marxist theory is wrong in assuming that economic power inheres solely in ownership of private property, because there is also sometimes a greater factor to be observed in the management of property. What occurs, then, is that a monopoly of both economic and political power comes to reside in a single oligarchy, from which there is no recourse nor appeal, by anyone. Strangely enough, even workers thus become powerless against their managers, which Marxists have charged occurs under capitalism. This leads to injustices far more dangerous, in many ways, than those grievances which originally inspired the Marxists against our present Western free society.

Communism also offers a secularized religion with utopian illusions of the ideal classless society. This captures the imagination of too many intellectuals, who do not diagnose deeply enough. Yet, there are many such in Europe now disillusioned with Communism. But look at Asia where the old illusions allow "Reds-in-China" to act as liberators, for all groups, even those in religion. But, for how long, it is clear to see, before they all become enslaved, when every moral and political weakness is exploited. They act as though "they had the conscience of civilization in their keeping." They are therefore far more dangerous than Nazism because they can "bore from within" a country as they have done in Poland, China and elsewhere, through internal conspiracy. Perhaps, this is what the "man-in-the-street" in America sees that bothers him about "reds in government."

Communists play up the virtue in their ideal and then allow "power-monopoly" to use any methods in practice to do what leaders wish done. Here is a most deceiving facade which tends to build up Communism in a present false sacrifice for a brighter false future. This is self-deception at best in arguing a good purpose, for bad use of power. Here is a screen of pretended ideals to cloak ruthless dictatorial power. Then, too, it is fiercely fanatical in its self-righteousness, which comes from these utopian illusions, especially in the assumption that no evil accrues in Communism to the industrial workers because they are endowed with all virtue as a Messianic class. There are unreal distinctions with capitalism.

Yes and even more! There is a gross error, on their part, of equating egotism with the economic motive so that the most powerful oligarchy, driven and corrupted by the lust for power, will appear innocent to his own conscience and the delusions of his community because he makes no profit and owns no property.

Communists are rightly accused of being "deterministic" in that the freedom of man is undervalued as productive. These values are said to be merely rooted in one economic base, which of course is false. Then, too, why should we concede their emphasis upon one "revolutionary act" as having settled everything? This challenges with a monstrous claim well nigh to the omnipotence and omniscience of God and which is not only anti-religious, but anti-God. This, indeed, is playing God to human history, which is terribly contrary to human progress. For the absolute elite cannot decide everything for each person.

This Marxist dogmatism is evil. So are its pretensions about scientific rationality. Under its tyrannical organization, the dogmas cannot be re-examined, when the facts say otherwise. There is no freedom in Communism which means dogma prevails against everything; which means Communists do not see how others live; which means rigorous dogma keeps new facts from being presented by advisors, who might see new truths.

There is evil just in this awful display of tyranny, where dogmatism and tyranny lead to irrationality so shockingly revealed in Communist trials and purges. There are no differences of opinion, since every difference is branded as a sinful social taint and then treason.

THE REAL NATURE OF COMMUNISM

It can then be said that the nature of Communism is such that it combines ruthlessly the so-called "social-promise" with Russian totalitarian power. Of course, the "social" has come from a prophetic protest against the human consequences of the mid-nineteenth century capitalism, to which the churches have always been closely related. It is a revolt against the so-called injustices in our past and present social orders.

But the Communist Manifesto did not see that there are always more than "two classes" and that there was to be improvement of the conditions by other than merely revolutionary proletarian economic and political absolutism. Furthermore, the Marxists have always exaggerated the spiritual differences between classes; for, after all, in these terms they have much in common before God. They have over-stressed the economic differences, as important as these are. They could not envision political institutions which could be independent from the economic struggle.

The rise of trade unionism and social legislation has been the real answer to Karl Marx. But he did not contemplate those in his day. There is an over-simplification of the class struggle. There is a complete neglect of patriotic, moral and religious sides in people, which command their devotion and loyalty. Indeed Communists raise false hopes to those who have not known prosperity, in various parts of the world.

Indeed, when will any dictatorship give way to a free society in which there will be no coercive aspects of the state, as Communists delude themselves into believing? Just how, too, can all be rewarded according to their contributions? How is this to be determined? Then, too, how is "humiliating-discrimination" of colored and the dispossessed to be ultimately answered under totalitarianism?

Yes, the nature of Communism suggests that it is a total philosophy of life with more concrete answers than has Christianity, but with far more materialism at its core. Religion is rejected because when Marx lived it appeared to be supporting social reaction, which is surely not true today. This shows a real misunderstanding of not only religion, but Christianity, on the part of Communists.

Communism as a revolutionary method used un-Christian procedures through forced labor and through regimentation of all areas of life.

The main issues at stake between Christianity and Communism are centered around more equal justice in society, where Protestant churches are seen to be actively interested. There is a profound conflict in theology which makes Christians want to deliver society from Communism, but at the same time as an adequate answer to deliver the churches from a one-sided form of Christianity—such a Christianity which heaps everything on individual emphasis and says social gospel has no place in the churches.

Thus, as we have said, the nature of Communism shows it to be an atheistic absolutism, to be using methods undemocratic and un-Christian against its opponents (even though we Christians admit our periods of Christian presecutions and of awful behavior in time of war). It denies the ultimate divine status of personality and the love of God, thus expressed through such persons. It keeps society from receiving these personal contributions and the increasing richness to a person, who is free under God and through Christ.

NATURE OF THE CRISIS

It is so that the nature of our crisis is more than Communism. That basic economic and political inequalities in the world gave rise to the false social promise of Communism and has built up Communism, until now, Communism has become as great, if not greater, as an issue than the original issues on which it has fed. Every day, every week and every month we can read how Moscow now operates or has carried on. But what of the total background of the present crisis?

This is, in large part, a European catastrophe with roots deep in a totalitarianism, which it has developed. There have been non-political revolutions, economic and political. There have been changes in socialism and nationalism throughout Europe. An assault on old European traditions and heritages has been made. Three industrial revolutions have taken place, in the nineteenth century, in the 1870's centering in Germany, and now in the United States of America and Russia. There have been territorial revolutions in which Russia now holds the balance of power in Europe and even in Asia.

Indeed, as Professor Peter Viereck has said, "In 1943-44 at Stalingrad, the Russian periphery replaced the German center as the first power in Europe." He declares that this was the third surge over Europe by this reasoning:

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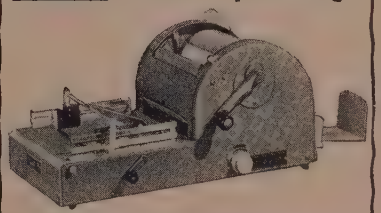

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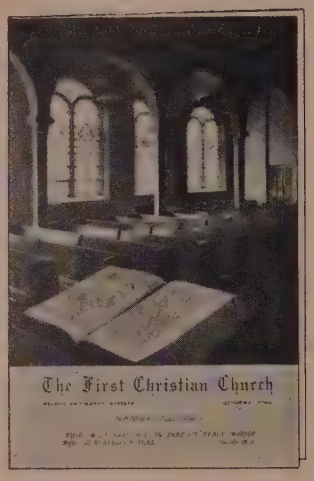

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second was from center outwards and lasted seventy years.

And now the third, concerning which he suggests that,

> Ideologically the strength of the third tide is its synthesis of the two most appealing secular religions of the post 1870 epoch; blood-and-iron nationalism and blood-and-iron socialism . . .
>
> Such double psychological seductiveness, plus atomic and industrial power, plus three hundred potential infantry divisions, make national Bolshevik Russia the most dangerous aggressor in all history. Today, the so called 'Union of Socialist Soviet Republics' is the final fulfillment of the European catastrophes of 1871 and 1914; THE REVOLUTION IN VALUES.

Therefore, as a matter of fact, we have been in another Thirty Year War without being too conscious of it. We are now trying to save the free world from Communist aggressors, not as nationalists, nor just as capitalists. We must do so as servants of basic Christian ethics which believe in and will defend a free world in Christian terms. This does not mean forcing our ideas and beliefs upon the rest of the world; nor does it mean giving up our own. However, it does suggest getting together in the West, on what we have in common, in a Western Christian culture.

Such culture is more than economic, or military, or even political. It is Christian and spiritual. It has best been protected in a free two-party system with self-restraint and political fair-play. We must not forget what Protestant Christian ideals have meant to building these up in America. We should never forget what we are up against and about which now schools, colleges and churches—not to mention other groups —should be enlightening their people.

For why did so many not see through World War II that Stalin was more pro-Hitler than pro-West; that he was all the time trying for a separate peace with Germany, which caused us quite legitimately (up to 1944) at least, to make grants and concessions (not to say that we had to make such large ones). We knew then that such a separate peace might well have saved Hitler and destroyed the "free West," as we know it. But when we had assurances of a German victory by February 1945, we did not need to make further concessions, such as those at Yalta.

The nature of our present crisis is analyzed by those who have been better informed, or more realistic, such as Winston Churchill. He gave warnings against totalitarinism in 1918; up to the Chamberlain Munich "peace"; during World War II, to be more conscious of political after-war effects; then, his Fulton, Missouri warning in 1946, about Stalin and Russian post-war intentions.

From *Mein Kampf* to the Communist Manifesto, we in America have buffeted ourselves, as though in a parlor game. We have dawdled politically and diplomatically; we disarmed disastrously, even when Moscow was laying its plans in Korea. We became confused and fearful so that we listened—(or all too many did)—to a false prophet in the shrieks of a junior Senator from Wisconsin. But he did get us stirred up to a danger and to a threat. We know better now. But we have more to do.

We must now cut the ground from under so called "McCarthyism." We, in the intelligentsia, have a new responsibility to take the lead in helping to unite the West behind a more sound anti-Communism, which shall be more effective and fairminded. Intellectuals saw the threat in Fascism and in Nazism, but they were fooled all too much by the "social justice" bait and "silk glove" of the non-strutting Slav Joseph Stalin.

This action we should do without hate, but with love, which is our Christian culture. We should do so constructively, but not with unrealism. There is too much hate abroad now among both liberals and conservatives. Both groups have not seen the total nature of our crisis; one has winked at Communism too often, while the other has been too preoccupied with subversion. We neither wish to have mere "charm" to tame the "nature of this crisis," nor mere selfish cynicism to cry against every legitimate international necessity.

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*These materials were used by Mr. Dana in his study of Communism.

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Special Events Calendar*

November

1	All Saints Day. Religious. Legal holiday in Louisiana
1	National Authors' Day
1–8	National Radio and Television Week
1–30	Butter-Baked Turkey Time
1–30	Gift Cheese Shopper's Time
2	All Souls Day. Religious
2	Election
5	World Community Day. (First Friday in November)
7–13	"Cat Week 19—"
7–13	American Education Week
11	Veterans Day (Armistice Day). Presidential Proclamation. Also known as Victory Day in Tennessee
13	Sadie Hawkins Day
13	National 4-H Achievement Week
14–20	National Children's Book Week
15–21	Optimist Week
18–25	National Accordion Week
21–27	National Cage Bird Week
21–27	National Latin America Week
25	Thanksgiving Day. Legal holiday in most States
28	United Defense Fund Day
28	Advent Sunday. Religious

November 24–December 24
Jewish Book Month

November 24–December 25
Christmas Seal Sale

November 25–December 25
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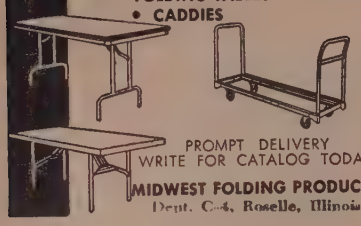
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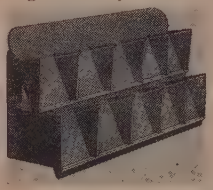
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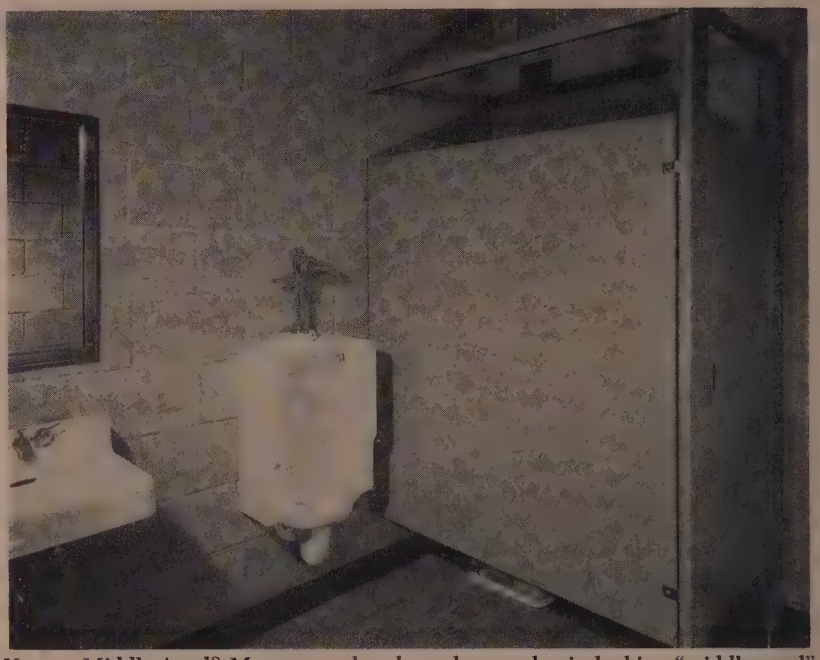

New or Middle-Aged? Many new church washrooms begin looking "middle-aged" before their time because of abuse and improper maintenance and cleansing procedures.

THERE'S no good reason why church kitchens and washrooms should start to look "middle-aged" after only a few years service.

Modern plumbing doesn't "wear out" in the ordinary sense of the word. Kitchen and washroom fixtures will retain their original beauty and lustre indefinitely—so long as they are properly cared for.

The main reason why church plumbing seems to deteriorate faster than it should probably is because many churches are cared for by volunteers and part-time help. Obviously one cannot be an expert on everything. And many of these maintenance personnel simply are not acquainted with how properly to care for plumbing and plumbing fixtures.

As a result, church kitchens and washrooms often appear to be on their last legs, even in churches which are fairly new or which have been modernized within the past few years.

It's impossible to repair a fixture after its surface has been damaged. The only solution is to install a new fixture. Once this has been done, positive steps should be taken to see to it that the new investment is protected and the fixture properly cared for.

The gleaming surface of a new plumbing fixture is the same quality of hardness you find in a good mirror. The most frequent causes of damage are scratches due to abuse or improper cleaning.

The bottom of a scrub bucket, for example, contains thousands of minute particles which are capable of marring the finish of a fixture. That's one reason why scrub buckets and pails should never be set down in sinks. Nor should they be emptied into water closet bowls—all too often cleaning personnel will prop the bucket against the rim of the fixture while pouring.

Another good reason why pails should never be emptied into toilets is that occasionally they are dropped into the bowl, chipping or breaking it and necessitating replacement of the entire fixture.

The public often is a chief source of damage to plumbing fixtures. Without thinking, people invariably will prop their feet on a fixture to tie their shoes (shoe soles carry gritty particles). Or they will perch themselves on the edges of wall-hung lavatories until even the strongest mountings begin to give way.

Short of posting a guard, there is no way to completely eliminate damage due to public thoughtlessness and neglect. However, setting a good example will help to reduce the amount of this neglect.

* Plumbing and Heating Industries Bureau, Chicago, Illinois.

Clean restrooms invite respect. People are not nearly so apt to prop their feet on a fixture that is spotlessly clean as they are on one that is dirty and unattractive.

In cleaning washrooms, bear in mind that abrasive cleaners will damage fixtures. They produce hundreds of minute scratches which, over a period of years, may ruin the appearance of plumbing facilities.

Not only do scratches from improper cleaning damage the finish of a fixture, but they also make it increasingly difficult to clean as time goes on. A smooth, glossy surface is much easier to maintain than one which has been dulled by constant use of harsh abrasives.

It should never be necessary to use anything stronger than soap and water to clean a fixture. Soap and water will remove even the toughest of dried accumulations. And if the cleaning schedule is adequate, restrooms will be checked so frequently that dirt will seldom have a chance to "set" on a fixture, making it harder to clean.

Acid cleaners (sometimes used to remove stains from water closet bowls) should be avoided. They may injure the surface of even the best quality of acid-resistant fixture, as well as corrode the drain pipes.

Dripping faucets waste an incalculable amount of money. In the first place, an enormous amount of water goes down the drain. And if it happens to be hot water, heating bills will rise significantly.

If you have a hard water supply, then deposits of minerals may form on fixtures from dripping faucets. These deposits are not easily removed, and they mar the appearance of the fixtures.

Another way in which leaky faucets increase maintenance costs is that the public will attempt to shut off the faucets by wrenching them closed too tightly often damaging the valve seats. A damaged valve seat usually means replacement of the entire faucet.

A leaky faucet should be repaired at the first sign of a drip.

Likewise, running flush valves or water closet tanks invite amateur repairs. These can ruin the flushing mechanism, making it necessary to replace the entire unit. Running toilets should be repaired immediately in order to avoid more costly repairs later on.

Often the original plans do not provide sufficient fixtures for the restroom traffic at church functions. Highly concentrated use encourages abuse and limits the opportunities for frequent cleaning.

An important aspect of plumbing care which should not be overlooked is the proper selection of plumbing during the planning stages of a building or modernization program. Good planning in the beginning is just as important to the longevity of plumbing as proper care is in the years that follow.

A good combination of planning and care will keep plumbing maintenance costs at a minimum for the life of a church.

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DAVID A. MacLENNAN*

MOST ministers know the name of T. R. Glover. His best known book is *The Jesus of History*. Professor and Public Orator of Cambridge University, he made several extended visits to America, and declined more than one invitation to occupy a professorial chair in one of our oldest universities. Forthright Baptist layman, his biography by Mr. H. G. Wood contains many inspiring and amusing incidents. In the best sense of the term popularized by Damon Runyan he was a "character". His first teaching position was at Queen's University, Kingston, Ontario, Canada, prior to World War I. Unlike the present church life in that attractive community, Glover found local institutional religion lacking in evangelical fervor and intellectual stimulus. Here is how he described it in a letter: "Sunday is a weak spot in Kingston, what with choirs hypertrophied and divines atrophied." Such distressing conditions have been known to exist in other communities. Hypertrophy of the choir occurs when that noble part of the ecclesiastical body receives excessive nourishment and consequently throws its weight around unduly. Atrophy of the preacher is more serious! It is a wasting away of the body—including the body of the sermon—through imperfect nourishment. Fortunately such emaciation is curable, and the remedy lies within the power of the patient. Hypertrophy of the choir may require a committee of experts to deal with it.

To indicate specifics for preventive treatment of atrophy of divines is one of the chief objectives of *Church Management*, and of this department. Given dedication to Christ's service, a reasonable amount of intelligence, education, and industriousness and any man in the ministry need never suffer from the malady. In addition, spiritual vitamins adequate to any need are available in the Scriptures. Directions for their use are written in the Christian and civil calendar. Take next month's red letter days for proof. A thoughtful and imaginative examination of November's Sundays inspire a man to write a prescription, the filling of which will prevent the kind of emaciation of mind and soul every physician of souls hopes will never afflict either himself or his people. November 1 is All Saints Day and you may celebrate either the Protestant Reformation or the older festival of the faith on October's last Sunday. November's first Sunday, the seventh, is World Peace Sunday. Next comes Stewardship Day, wisely linked in time with Thanksgiving Sunday. On November 28 the new Christian year officially begins with the first Sunday in Advent. Using such themes as these days suggest who cannot provide a balanced diet for the undernourished as well as for the "fed-up"?

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

SAINTS OF EVERY DAY

Last month we dealt with Reformation Day preaching. How about a message on Saints? Here is a glorious term for Christians which needs to be rescued both from an impossibly exalted connotation and from a repellant kind of piety few good people aspire to reproduce. Yet the New Testament insists that men and women like ourselves, folk like those whom we serve in our parishes, are called to be saints. Why not clarify the meaning of the term for our people? Let them see that when Paul speaks of "all God's beloved in Rome, who are called to be saints" (Romans 1:7); when he addresses the church of God at Corinth as "those consecrated in Christ Jesus, called to be saints" (1 Cor. 1:2) he is speaking of garden-variety Christians, morally frail, often pitifully ordinary in their behavior, slipping again and again from the heights of Christian conduct. J. B. Phillips in his paraphrase *(Letters to Young Churches)* illuminates the meaning memorably: "To you all, loved of God and called to be Christ's men and women"; "to those whom Christ has made holy" (humans can't do it for themselves), "who are called to be God's men and women, to all true believers in Jesus Christ, your Lord and ours—" Not even the humblest, the most realistic concerning his poor record as a disciple can deny that he has been called to be God's man or woman, that he doesn't believe in Christ. He has been dedicated, set apart, and this is part of what the Greek word translated "saint" means. Not perfection, but consecration is meant.

Another ray of light on our high vocation as Christians issues from a commonly overlooked fact: in the New Testament the term is always used in the plural. Saintliness is not limited to individuals of special holiness. (Here

is where we diverge sharply from the Roman Catholic concept of sainthood). To the New Testament church, a solitary saint was a contradiction in terms. Real life—real sainthood—is meeting, praying, toiling, evangelizing with others in Christ's community. Robinson Crusoe must have at least his man Friday to experience the communion of saints on his island! Therefore, the Church in its local expression is essential to spiritual growth; it is a school of saints.

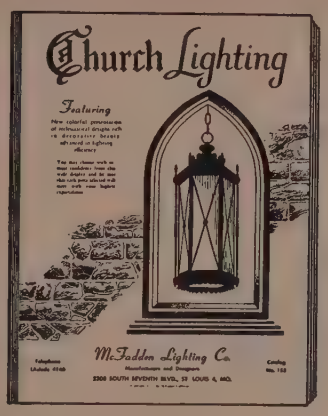
A third emphasis needed by comfortable "saints" was stressed by the Quaker saint, Rufus Jones. In his study of *The Luminous Trail* he wrote, "Saints prove that in some hard crisis, a person may become the instrument, in Divine wisdom, of changing the line of march, and of inaugurating a new time. Not always was it a saint that did it, but it was always a transmitter, and always the trail was luminous." Is this what was meant by the surprising affirmation of scripture, "the saints manage the world?" Manifestly this reminder that a person may become an instrument of the divine purpose whereby mankind moves along a new path on a higher level, helps answer the question, what are saints for? to what are we called?

Fruitful also in any study of New Testament sainthood is the insight that the Lord's standard of measurement differs profoundly from ours, and from that of official Christianity. Somewhere I heard of a zealous "defender" of the faith who was determined that her fellow-members would sing only hymns untainted by heresy. Her pastor asked her to select three which she was sure were orthodox doctrinally. She chose "Was there ever kindest Shepherd?" "Jesus the very thought of thee", and "Nearer, my God, to thee." She did not realize that the first two were by Roman Catholics and the third by a Unitarian. "The Lord knoweth them that are his", and includes some persons in his company we suspect may be unreliable, unimportant, or not quite making our grade of respectability!

As for preaching possibilities on the other November sabbaths, we take you now—as the broadcasters say—to Sermon Seeds and your own seminal ideas.

SERMON SEEDS

1. *Study in Futility.* (World Peace Sunday). The title is Bertrand Russell's. He used it in writing last summer of what he called H-Bomb politics. He insists that the new issue with which the world is faced by the invention of the hydrogen bomb is not the morality of war, or even the morality of this or that method of waging war. "War has always been morally a horror. . . . It is not that war causes death and destruc-



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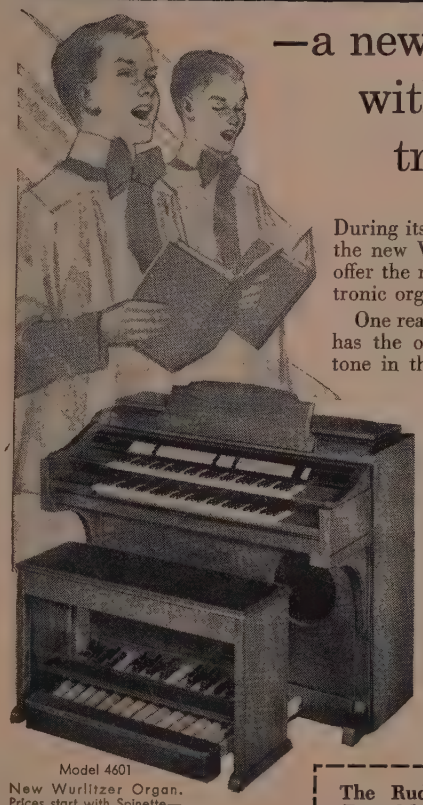

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tion, for that has always been its purpose. What is new is that war can no longer achieve the aims of any of the belligerents. . . . What the world has to face is that a world war with modern weapons is not merely wicked, but futile."

This wholly new fact, as Russell calls it, ought not to be new to thoughtful Christian citizens of every nation. Centuries ago the scriptures of the Old and New Testaments declared it. But now, thanks to science and inventiveness, the truth is demonstrable.

Look at the picture in 2 Samuel 2:12-28. Abner, commanding general for Israel, and Joab, corresponding number in David's forces, face each other across a pool. "Then Abner said to Joab, 'Let the young men get up and have a fight before us.' 'Very well,' said Joab. So the young men got up. . . . Each caught his opponent by the head and stabbed him in the side, so that they all dropped together. . . . That day the fight . . . was most fierce. . . ." (Moffatt translation) Then followed Abner's flight from the infuriated troops of David. Deploying his men on a hilltop, Abner turned and faced Joab. "Then Abner called to Joab, 'Shall the sword devour forever? Do you know that the end will be bitter? How long will it be before you bid your people turn from the pursuit of their brethren?' " This is war, whether fought with primitive weapons as in the Old Testament story, or with H-bombs or worse. As more than one soldier and peacemaker has observed, leaders start it; young men fight it; even the leaders get sick of it and cry: 'Do you not know that the outcome will be bitter?' "

(1) A first point might be this realistic warning made by Bertrand Russell: now the "sword" can devour everything of value on both sides of every "curtain." Destruction of Communism would relieve us all. But if we destroy it by the sword, the bomb, by the kind of war we can let loose, we shall destroy not only Communism but every other ordered system, including our own which we cherish so dearly.

(2) If war is now futile for achieving the kind of ends free men rightly desire, this does not mean—unless you are a convinced Christian pacifist—that our western democracies should reduce our military strength. If we were to grow weak in the eyes of our rivals, their demands would become so intolerable as to make satisfactory negotiations impossible.

(3) To this fairly obvious statement must be added the positive directive: Increasing numbers of men and women must change their ways of thinking and feeling. When President Eisenhower, then our allied commander-in-chief, returned to America immediately after World War II closed he put it this way: "You cannot produce peace by hate and a club." In other words, the mentality and method of war must be abandoned. Granted, it's easier said than done; that we Christian preachers notoriously oversimplify and sentimentalize complicated and hard realities. What does such change in our thinking and emotions involve? Deep understanding, support of every United Nations' and national government measure to remove causes of hatred, fear, and conflict; and above all—patient, undiscouragable Christian love translated into prayer, mutual aid, experiments in supra-national friendships and other practical programs. "Are we willing," asks Bertrand Russell who stands outside the Christan Church, "are we willing that *homo sapiens* should display his sapience by universal suicide?" "Shall the sword devour forever? Do you not know that the end will be bitter?" asks one ancient warrior of another. If our answer to the first two questions is "No", we can back up our conviction with deeds, with votes, with our witness—to our neighbors and to our congressional representatives. Does this sound "soft"? Listen to a hard-headed, professedly irreligious thinker of our time: "Armaments, however necessary meanwhile,

David A. MacLennan

will not save mankind. If mankind is to be saved, it must be by love of mankind and by wise thinking inspired by that love." Christians know the source and support of such love.

In the 28th verse of this second chapter of second Samuel is a stirring call to all Christians and men of peace everywhere: "So Joab blew the trumpet; and all the men stopped, and pursued Israel no more, nor did they fight any more." A greater than Joab or any other has sounded forth his trumpet summoning us to move out of futility into fraternity, justice and peace.

2. *Peace in the Midst of War.* Texts: 2 Cor. 7:5,6—"For even when we came into Macedonia, our bodies had no rest but we were afflicted at every turn—fighting without and fear within. But God, who comforts the downcast, comforted us by the coming of Titus." John 14: 27—"Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." Here is a word to declare to the anxious men and women who turn eagerly and gratefully to the messages of Dr. Peale and Bishop Sheen. This means a majority of our people at almost any time.

(a) Introduction. During the first World War a censor told of reading a letter from a British Tommy to his wife. Evidently the good woman's knowledge of her husband's habits combined with her anxiety for his safety made her letters something less than soothing. In any case he wrote back: "I wish you'd quit nagging me. Please let me enjoy this war in peace." Who hasn't wished that life would quit nagging us; and the communists and the anti-communists, the boss, the children, the creditors, those Joneses with whom we're trying to keep up! Then there's us!—If only the civil war inside our own souls would end. Even the Apostle Paul knew it. "When we arrived in Macedonia we had a wretched time with trouble all round us—wrangling outside and anxiety within." We too must find peace in the midst of interior and external warfare. How to do it?

(b) "But God . . ." Accept the fact underscored by Christian faith and experience that it is God's will that we should have peace "at the center." Whittier's prayer can be answered if we comply with God's conditions: "Drop thy still dews of quietness, Till all our strivings cease." It is the will of our heavenly Father that each of us should have an inward spiritual life so firm and secure that nothing can overthrow it. "In his will is our peace." We must find this interior serenity where we are and in a world which is as it is. In 1951 when James Norman Hall died on a far-off Pacific island whither he and Charles Nordhoff had gone to find peace after the first global war, a friend, Norman Cousins, wrote: "There are, alas, no South Sea Islands for any of us in 1951!" Nor in 1954. Therefore,

(c) We must accept also the apparently contradictory fact that God's peace must be experienced in the midst of war. As far as we can see we shall live in a garrison state from now on. God's peace is out of this world but we find it only in this world. "In the world you have tribulation," said Christ; "be of good cheer, I have overcome the world." This victor over every foe of peace and life abundant bestowed his peace on his followers as he went to the final agonizing battle of Gethsemane and Calvary.

How do we possess Christ's peace?

(1) Accept his forgiveness for our own sins which lead to the guilt which produces the "fears within", and promotes the "fightings without". "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:12)

(2) As we receive his reconciliation, we engage in our service of reconciliation. As we have been forgiven so we must forgive others. As our estrangement has been ended, we must seek to end the estrangement between others. So employed, we

(3) Travel every step of the road today and tomorrow with Christ for guide, companion and Lord. This will arm us against anxiety and the other foes of peace. This will send us to work and pray on behalf of peace for all men; in our church, in our community, through the United Nations and the Church universal. For God in Christ calls us:

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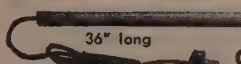

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But to be soldiers splendid, selfless, braving,
Eager to fight for righteousness and die.
Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God himself appears.

3. *Fares, Please.* Stewardship is an expression of discipleship to be emphasized every Sunday. However, on one Sunday each year most pastors are expected to deliver a "special message" on this theme. If you have not done so, try a sermon on the easily remembered text in Jonah 1:3—"so he paid the fare, and went on board." True, he shouldn't have been on that ship. His orders designated Nineveh as destination, and this ship was sailing to Tarshish. He was not the last deliberately to take the wrong boat. More than one man has "found a ship going to Tarshish . . . away from the presence of the Lord." But at least he paid the fare. Indeed before that voyage was over he paid more than he had dreamed would be necessary. . . . After such an honest look at the context, you should be able to lift the word up into other relationships. All is of grace; the best of life is given us—life itself, our dearest, our friends, our Savior. But the once popular song, "the best things in life are free" is only half-true. We can't get to heaven in a rocking chair; indeed ministers realize they can't get to heaven on clergy fare! "Freely ye have received, freely give" is also Christian. When it comes to maintaining the ship of the Spirit, providing the cargo for the export business of the Christian enterprise, underwriting the crew, and supporting Christ's representatives in distant, difficult outposts, do we pay our fare? Do we travel on a "pass"? or want to be treated as children, being carried at half-fare? "He paid the fare, and went on board."

THANKSGIVING SUNDAY

4. *Taken for Granted.* Scripture passage, Luke 17:11-19. Text: Luke 17: 18 (Phillips) "Weren't there ten men healed? Where are the other nine? Is nobody going to turn and praise God for what has been done, except this stranger?" (RSV.: "Was no one found to return and give praise to God except this foreigner?").

(a). Introduction. Many towns and villages have their public commons or Greens. This is notably the case in New England. The local green is useful as well as decorative. But one authority on human traffic problems found one green which ought to be surrounded with warning signs. John Bunyan located Forgetful Green. You can find the story in part two of *Pilgrim's Progress.* Christian had his battle with Apollyon "in a narrow passage, just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts. For if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them."

A greater guide than Bunyan voiced astonishment that so many stray to Forgetful Green. Here re-tell the story of Jesus and the ten lepers. "Where are the nine? On Forgetful Green. Samuel Leibowitz, famous criminal lawyer saved 78 men from the electric chair. How many took the trouble to thank their deliverer? None.

(b) We have been warned many times in scripture: "Beware lest thou forget all the way the Lord thy God hath led thee." Jesus before the Cross remembered and was grateful: "Father, I thank thee . . ." What is the sign of the Cross but a symbol and reminder that

(c) the major element in life is the given? Christianity's chief act of worship has for one of its titles, Eucharist—Thanksgiving. What of the unearned increment of life? In our cultural, national heritage? in family life? in our friendships?

(d) If you and I dawdle on Forgetful Green, mope in depression, moan in complaint—what is the way out and up? Psalm 103 has the formula: "Forget not all his benefits, who forgiveth all thy sins, and healeth all thine infirmities; who saveth thy life from destruction: and crowneth thee with mercy and lovingkindness." Do we take God for granted? treat casually redemption and loving care all the days of our years? Where are the nine, the nine hundred, the nine thousand being cleansed and nourished and kept by the divine love and mercy? Only ten per cent turn back praising God and giving him thanks. But you and I could be one of that saving minority.

Lord, thou hast given so much.
Give one thing more,
A grateful heart. Amen.

For Advent Sunday and the Christmastide season see next month's draught from the Pump.

PARSON'S BOOK OF THE MONTH

My choice this month is a brief but rewarding study of *The Nature of Christian Worship* by a scholarly, devout and stimulating British writer, J. Alan Kay, M.A., Ph.D. Unusual brevity of this review is no indication of the book's significance. In 115 pages Dr. Kay provides a theologically profound, Christ-centered, eminently practical philosophy of the Christian's primary task and privilege. The author is

familiar with the main types of historic worship, and writes illuminatingly concerning each of the four. Adoration, offering sacrifice, receiving God's word, and making request are the chief responses to the God who reveals himself in Christ. One of these characterizes an historic rite and way of worship. Kay hopes all four elements may be found in fully developed worship. One chapter each is devoted to Corporateness in Worship, The Means of Worship (in which he discusses association and symbolism), and the Holy Communion. In the latter,—the central act of our worship—the author finds worship gathered into one action, the note of remembrance being struck, the experience of fellowship, an actuality, the covenant meal, and union with Christ—all imparting to the faithful participant, the Supper's deepest meanings. I could have wished for additional discussion of the element of sacrifice which the service celebrates and conveys. This small volume cannot replace the longer studies of such authorities in the field as Evelyn Underhill, William D. Maxwell or Greogory Dix to name only three. But Dr. Kay's sincere, fresh and convincing presentation of old and new insights make this book helpful. It is the kind of book a minister will read with profit. He may even find in its pages a systematic study of the Lord's Supper he can adapt for his people. It is also the kind of book a minister will be glad to lend to thoughtful laymen. Published in England by the Epworth Press, the book is available in this hemisphere from Alec R. Allenson, Inc., 81 Van Buren St., Chicago 5. Price is $2.50.

NOTABLE QUOTES

Small Prayer

God, bless all brave old ladies,
  Who, bent of back and lame,
Come to church in their Sunday-best,
  Lest they should cause Thee shame.

Bless them, keep them, everyone,
  The gallant, long-since fair,
Who, calling on Thee in Thy house,
  Choose pretty clothes to wear!

—Elizabeth-Ellen Long,
Saturday Evening Post, Aug. 14, 1954.

* * *

The Ministers' Fraternal of which J. H. Jowett was a member was discussing at one of its meetings the difficulty of studying and sermon preparation during the morning because of the continual interruption of telephone and doorbell. It was observed that Jowett had remained silent throughout the discussion; and when he was asked for his opinion he is reported to have said: 'My telephone never rings at six in the morning.' A counsel of perfection, perhaps. But one which we have to follow

(*Turn to page 55*)

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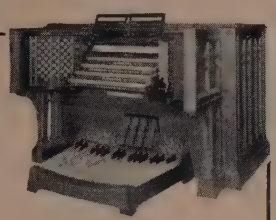

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The Contemporary Synagogue

MILTON L. SCHEINGARTEN*

FOR untold centuries, the designs for synagogues were determined by the countries in which they were located, and those erected by the immigrants to the United States were replicas of the old. No matter what the outward appearance or the interior design or lack of design, all synagogues, with but few exceptions, have uniformly shied from a determined use of art motif.

Most of us were taught that it is improper to have human figures portrayed in synagogues, but we know now that besides the Dura-Europas Synagogue, discovered by Archeologist Sukenik in Syria, many others have had similar art work. It is one of the mysteries of the dispersal of the Jewish people why synagogues until recently have refused to use any but the barest art work.

In recent years a long needed program of synagogue and Community Center construction has become a reality. With it, some architects have taken the initiative to plan these structures in a contemporary manner, and to promote the renaissance of Jewish art in conjunction therewith. Biblical and religious symbolism is being used in both painting and sculptor.

The concept of Temple Beth Shalom strives to incorporate the historical descriptions of the temple and ancient synagogues together with contemporary design and utilitarian planning. The sanctuary seats 180 people in permanent oak pews, and has received rich treatment as befits its primary significance. The use of wood on the walls, as well as the leaves on the single golden candelabra alongside the ark, recall the biblical descriptions of the temple. Dominant emphasis in the sanctuary centers on the ark housing the Torahs. With the eternal light reflecting its pale glow over the bronze lettering upon the oak, the ark stands in serene dignity. The reader's oak table adheres to the form and design of the ark and the torah chairs in iron, brass, and oak, formed as the tablets of the law, are designed to hold both the Torahs and their ornaments.

Jewish art motifs are introduced in the large chapel windows and on the wall surrounding the ark. Carved glass window panels facing the main synagogue entrance depict the seals of the twelve tribes of Israel as described in the Bible, and the windows on the opposite wall picture the twelve signs of the Zodiac. The latter were used extensively in the embellishment of the earliest known synagogues.

The wall surrounding the ark is a glowing inspiration of vivid color, mystic mood and flowing form. Here is portrayed the spirit of the Lord. The architects secured the services of A. Raymond Katz, noted Synagogue artist, to create a mosaic mural, using the seven names of the Almighty. The names are lettered in brilliant gold, orange and red in a background of blue and green. Some of the letters are elongated and seem to be leaping from the wall in flames, mounting to the heavens in a mighty attempt to clasp the unapproachable infinity. The imaginative worshiper feels his earthboundness is being loosened so that he can soar upwards. The ark of Temple Beth Shalom is the only one in the country with the concept thus developed.

For acoustical purposes within the sanctuary, the ceiling is covered with specially treated sound absorbing material, and the aisles have cork tile flooring.

The auditorium serves a multi-purpose function. In addition to its normal use in conjunction with the stage, it also serves as expansion seating space for the synagogue, (500 seats), as a social hall, and a gymnasium. It is for the latter activity that all the windows have been built high and the ceiling has been treated with a hardening substance. A centrally controlled public address system reaching all parts of the building has been built into the ceiling.

All the major areas of the building are directly accessible from the lobby, where a stone floor was used to sustain the anticipated traffic. Reflecting one of the purposes of the synagogue, namely, to encourage the use of Jewish books and ceremonial articles, a display case for such material has been recessed into the lobby walls.

The Rabbi's study is completely removed from all areas of activity and has been built with no windows on street walls to maintain a maximum of privacy. The windows of the study open on the walled court, which, in itself, has several functions. It furnishes light and air to the lobby, chapel and Rabbi's study; it also provides overflow area for the lobby, and serves as a permanent *Succah*. The latter is a room with roof made of branches, and is used during the week-long harvest festival called *Succoth*. In most synagogues, the *Succah* is a temporary structure, erected each year during the festival.

On its exterior, the building is constructed of sand moulded pink brick. The entrance is set back as far as possi-

* Of Levy & Scheingarten, Architects. Elizabeth, New Jersey.

Below. **Temple Beth Shalom, Union, New Jersey, a Synagogue of modern design.**

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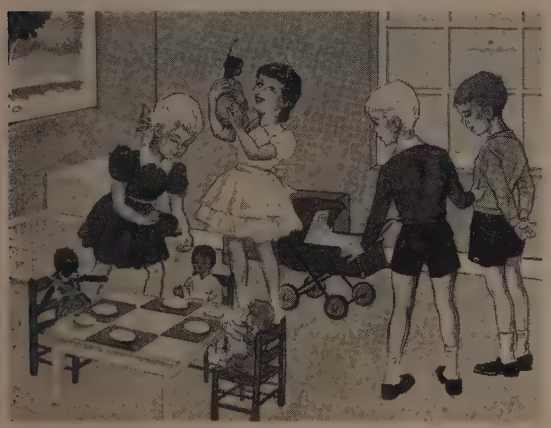

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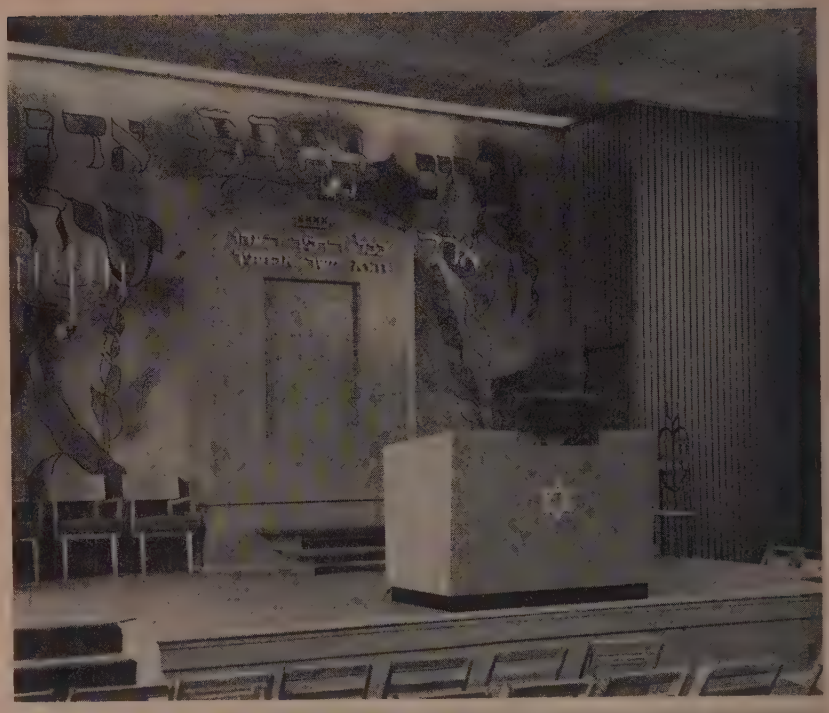
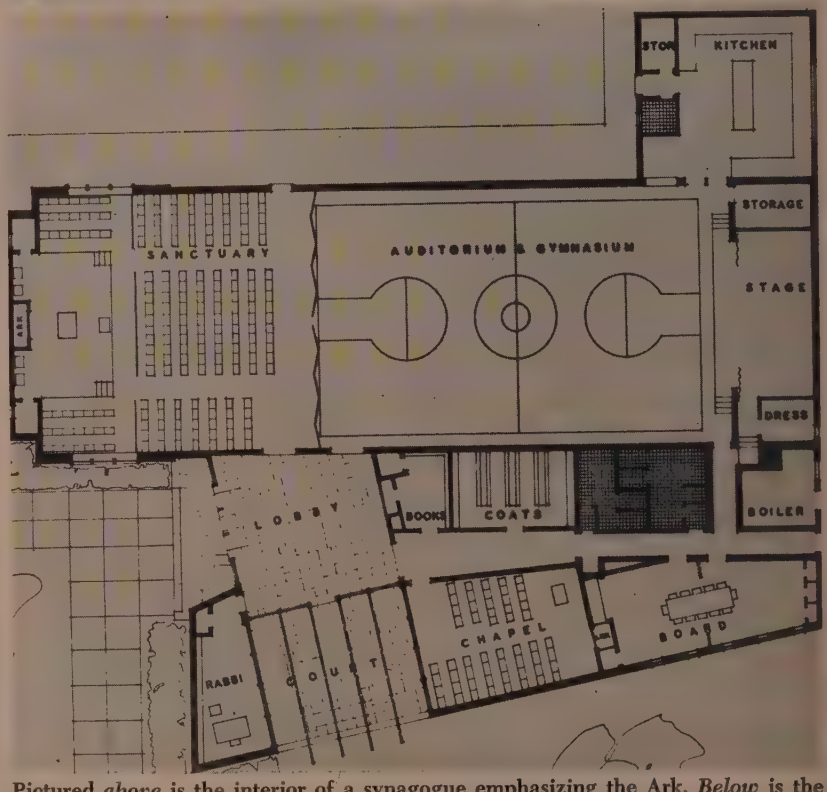




Pictured *above* is the interior of a synagogue emphasizing the Ark. *Below* is the floor plan.

ble from the street to create a forecourt. The ornamentation on the exterior walls is limited to an inscription in Hebrew. The placing of the Menorah (candelabra) thirty feet above the ground simulates the required high location of the ancient synagogue.

The building is heated by radiant heating coils in both the floor and ceiling and provides even distribution in the large rooms. The system is zoned so that only areas in use can be heated.

The existing structure located nearby was converted into a school building.

Priming the Preacher's Pump

(*From page 51*)

if our first duty is to be adequately discharged.

—Tom Allan, *The Face of My Parish*, p. 110. S. C. M. Book Club, 81 W. VanBuren St., Chicago 5. August selection.

* * *

Do we wish to hand on to our children and grandchildren a world in which they can survive, and even enjoy some modicum of happiness, or are we—and by "we" I mean the human race, Communist and anti-Communist alike—content to let our savage passions bring universal darkness? Are we willing that *homo sapiens* should display his sapienee by universal suicide? Or have we the wisdom to hope that man is only at the beginning of his career? As geological time goes, he is very recent, indeed the most recent of all known species of animals. Does it not seem a pity that this species should be cut off in its geological infancy? Could not even Malenkov and Senator Knowland be brought to feel that such tragic futility is unnecessary? I cannot but think that this is possible, given sufficient eloquence and sufficient force. Armaments, however necessary meanwhile, will not save mankind. IF MANKIND IS TO BE SAVED, IT MUST BE BY LOVE OF MANKIND AND BY WISE THINKING INSPIRED BY THAT LOVE.—Bertrand Russell in article, *A Study in Futility: H-Bomb Politics*, August 14, 1954. (Capitals in last sentence mine.)

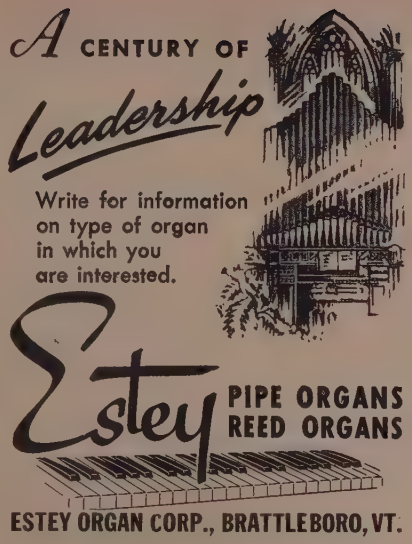
* * *

An elder in Israel said to the United Nations' truce team: "Make war, very much easy. Make peace, very much heavy work."

* * *

The business of getting on in America is in itself a kind of art and culture, a real substitute for other 'pursuits'. The trouble is not that one serves God, and Mammon both, for one often very understandably must; and perhaps one's salvation even lies in the knowledge that one must, since on the basis of it one may set about serving God as often, and Mammon as seldom, as possible. . . . The real trouble in this country is that more and more one sees God in the image of Mammon, one serves God as Mammon is served: as though he were some badly-pressed-for-time Big Boss, some celestial Chairman of the Board, referred to by his initials. It is as though G. A. would want his colleagues and assistants and aspirants to serve Him, not with all possible reverence but with all possible efficiency.—Louis Kronenberger, *Company Manners*. The Bobbs-Merrill Co., Inc. 1954, page 220.

(*Turn to page 57*)



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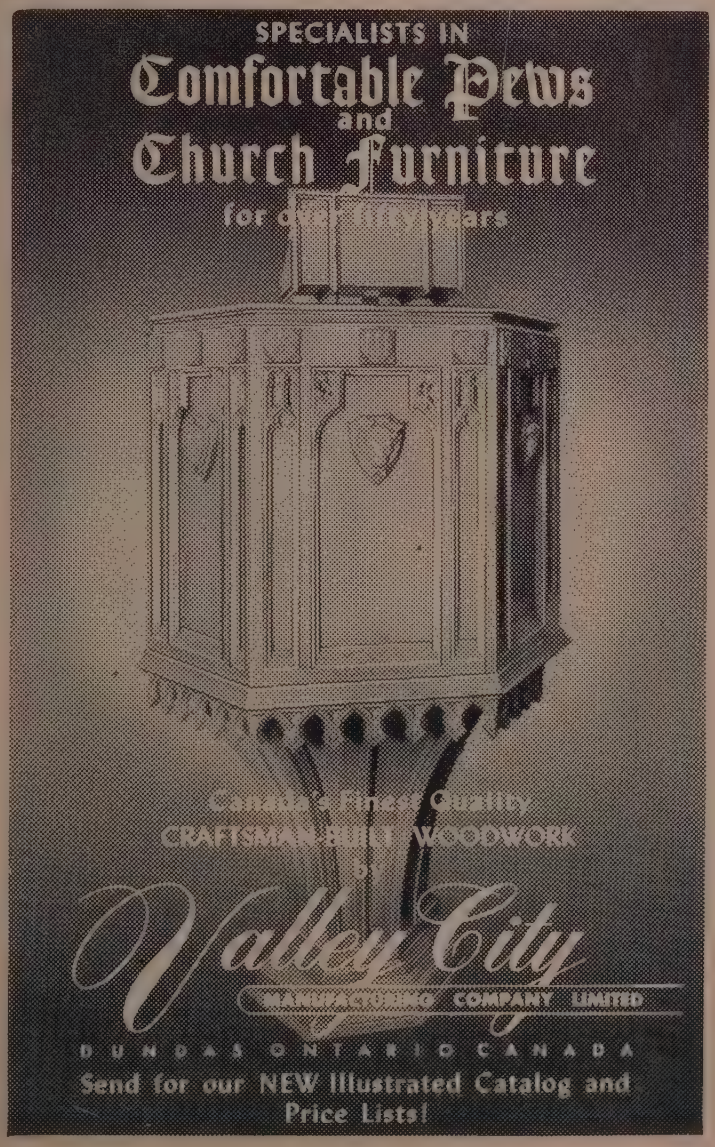

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A FABLE OF . . .

Four Trees

MARGARET McCORD LEE*

FOUR trees growing side by side became very friendly as the years passed. One day they exchanged confidences and expressed their desires. All agreed they would like to be as useful when cut as they had been in their lives. They had given shade and rest to many a traveller and caravan.

One by one the trees were cut down and carried away.

The first one was made into an oxen's yoke by the hands of the Young Carpenter of Galilee.

"I'm going to be useful after all," sighed the tree. "And how tenderly the lad carressed me into this shape. 'His yoke is easy', I'm sure I will not be a burden."

Time passed and the second tree was felled and carried away. The tree was worried about his outcome. But at last he knew what was to happen.

"I'm going to be useful, after all," cried the little tree and he was content. Because he was to be made into oars for the fishermen's boats along the sea of Galilee.

The third tree was cut and taken into a shop where he was planed and made into a table. One day he found himself in an Upper Room in the home of John Mark. "I'm going to be useful," he had said when he became a table. But as he saw Jesus and the twelve come in and sit down he whispered to himself, "This is an unforgettable occasion. I'm glad I had a part in this supper."

The fourth tree was felled by a woodsman who was loathe to cut the last tree where there had been others growing. "Orders are orders," muttered the man, "and the Romans are demanding more crosses all the time! 'Tis a beautiful tree, I wonder whose body it will bear!"

The tree shuddered! "I wanted to be useful . . . but to become a *cross* is hideous indeed!"

Then the day came and he knew the name of the one he was to bear. It was Jesus of Nazareth! The Master who had often stopped to rest and pray in the shade of his branches.

Then he remembered how one time after Jesus had been far spent when first he arrived under the tree, had refreshed himself with prayer and just before leaving he had touched the tree and said, "You will never be forgotten!"

How little did I realize what he actually was saying!" murmured the tree. "I who gave him shade in life, and tried to make his body comfortable at the last, can be useful after all. For when in the future people see a cross they will be reminded that the Son of Man gave his life that others might be saved."

*Mrs. W. Howard Lee, wife of the Minister of the Memorial Presbyterian Church, Saint Augustine, Florida.

Prayer Hymns

By A. Stanley Keast*

A PRAYER FOR LASTING PEACE

O God of mercy, love and peace
Bid now this world-wide conflict cease.
And if it be Thy gracious will,
The sounds of strife forever still.

Quench all the fires of hate and greed,
The haughty foe and all his breed;
And exile them beyond recall,
No more to harass and appall.

Must this fair world that Thou hast made
Become the pawn of those who raid,
And burn and torture helpless folk,
Enslaving them beneath their yoke?

Our God is mindful of His own,
We put our trust in Him alone;
To Nations that obey His will
He doth His promises fulfill.

Through sacrifice and mortal pain
We hope a lasting peace to gain.
When from the blasted earth shall rise
Paeans of praise up to the skies.

How long, O Lord, shall might prevail,
The lives of freemen to assail?
Bid Thou in thine appointed time
Bring peace to every land and clime.

A HYMN OF GRATITUDE

All we have and all we are,
All we ever hope to be,
Stems from Thee, Bright Morning Star,
Friend of all humanity.

In Thy likeness we are made
Of one blood to dwell on earth.
Formed of clay without our aid,
Praise we Him who gave us birth.

* Allentown, Pennsylvania.

Up from helpless infancy
To our present time and place,
We in all sufficiency
Have been nurtured by Thy grace.

Priceless gifts from heaven above
In bewildering array,
Emphasize to us Thy love
Each and every passing day.

Saved from death and endless woe
By the Lamb who once was slain,
We besiege His courts below,
Glad to follow in His train.

Naught have we to offer Him
But an humble contrite heart;
Saviour, when our faith grows dim,
Thou to us new strength impart.

* * *

THE TWENTY-THIRD PSALM FOR THE DEAD-TIRED*

He who said *I am the life* is my Savior;
I shall not go unsaved or unsalvaged;
When I lie down it is in confidence that
I shall rise refreshed,
I am led into new vigor of body and of
mind,
I am restored by a sense of growing joy,
He leads me into a realization that I no
longer need to go about feeling half-
dead;
Though my path seem bordered with
weariness, I do not drop exhausted,
For faith lifts me above fear;
The *God of peace,* the *God of hope,* the
God of patience, sustains me,
In the presence of wearing tasks and of
tearing worries, I am given strength,
Life flows through my veins,
Listlessness departs,
He who said *I am the life* has brought
me new life,
Health found in no other way than
through *The Way* is mine,
Now, as well as hereafter.

* Mary Dickerson Bangham, Cincinnati, Ohio.

* * *

Priming the Preacher's Pump

(*From page 55*)

JEST FOR THE PARSON

Two German students grew weary during an erudite, abysmally dull and bafflingly involved lecture by a German professor. One whispered to the other, "Let's get out of here." "No," said his friend, "let's wait until he reaches the verb." Ever utter sentences like that professor?! Can a Christian preacher proclaim the Gospel without reaching a significant verb—soon?

—D.A.MacL.

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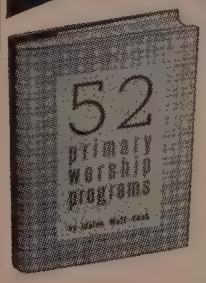

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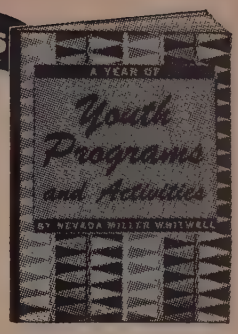

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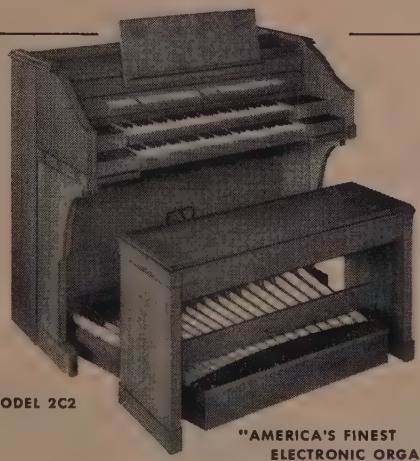

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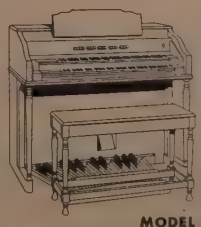

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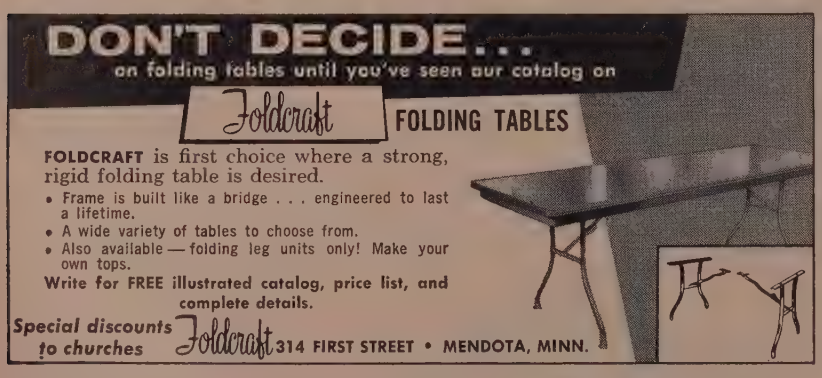
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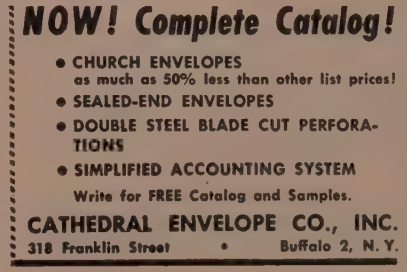
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TRY SOMETHING

Organize Your Inspiration

Charles D. Broadbent*

HARDLY a preacher exists who does not yearn for a compact, systematized way of recording and preserving those thoughts which come to him in his studies, particularly in the Bible. The verse or passage which springs suddenly to life may become a homiletical corpse, unless the reflection of its glow is captured by notes taken at the moment and retained in an accessible place. We have all had a fling at working out a method. The one presented here is the procedure which the writer has found to be the most satisfactory in his experience. It has resulted in improving his own pulpit planning and has enriched his preaching.

GENESIS

Text: (Story of Joseph)

TOPIC

Betrayed into Greatness

IDEAS

Joseph suffers three betrayals

1. By brothers
2. By Egyptian's wife
3. By king's butler

Rises to greater stature after each one.

We have betrayal experiences

1. By economic situation
2. By war
3. By self (sin, lust, greed)

Christ supreme example of rising to greatness through betrayal.

There is nothing complicated about organizing your inspiration. All that is required is a looseleaf notebook of convenient size and some paper. A filler three-and-a-half by six inches, to fit into a six-ring binder seems to be the handiest. It can be held in the lap while studying and easily carried. One advantage of a small size is that it does not tempt one to write more than the core

*Minister, First Parish Congregational Church, Brockton, Massachusetts.

(*Turn to page 62*)

The Cheer-Up Visit Is Not Enough

ALBERT MEIBURG

George Stoll has yielded his column this month to Albert Meiburg, who with other seminary students recently visited public institutions in and about Louisville, Kentucky. Mr. Meiburg's Christmas suggestions will be appreciated by our readers.

A group of church people were making plans to do something for the patients of a nearby chronic-disease hospital at Christmas.

"The trouble with most of these plans is that they don't pay enough attention to the patient," said the occupational therapist.

"What do you mean?" asked one of the men.

"Well, what usually happens is that several groups of people from different churches will start coming through the hospital about the middle of December. They will want to sing carols and give out presents. But by the time Christmas Eve arrives all the visitors will be gone and in many cases the patients will be alone. Even then, their gifts may be impractical. Someone gave a bald patient a comb, for example."

"Surely we can do something better than this," suggested another man.

And they did.

They arranged for the patients to write "letters to Santa Claus." The occupational therapist then made up a large shopping list. The various church groups who wanted to help were contacted and agreed to provide the money. The presents, all modest in cost but useful, were bought, wrapped, and following a carol service were handed to the patients by the hospital staff on Christmas Day!

This is a true story. Yet it is more than a story. It shows us that hospitals are telling us that the traditional "cheer-up" visit is not enough. Institutions caring for children, the aged, and the chronically ill are expressing a desire for more of the "I-understand" type of visitation.

Many people do not realize how highly these institutions appreciate outside interest and support. They are usually very grateful for the help of Christian people who bring to them a merry voice and a warm smile.

However, they realize that much of the visitation by church groups in hospitals and other such agencies is haphazard. It is not designed to fit into the overall institutional program. The visitors often come but once. Sometimes they give an entertaining "program," and provide some new faces for the evening. They may bring favors or gifts for the patients or inmates, but this is about the usual extent of their activity. This may be called the "cheer-up" visit since its unspoken aim is to cheer up the patient.

Over against this type of sporadic, unorganized, and largely untrained type of volunteer service, many homes and hospitals are encouraging a more meaningful type of friendship which may be called the "I-understand" visit.

There are several marks of this "friendship in a new key." Perhaps the first of these is a deeper appreciation of the patient as a person in his own right. The visitor recognizes that superficial optimism of the "cheer-up" type may not always be the thing the person needs or wants most. He may secure more help from a visitor who understands how he really feels in his misery than from one who does not take the time to find out.

A second mark of such visitation is its long-term nature. Visitors are encouraged to return at somewhat regular intervals to the home over an extended period of time that may range from six months to several years. It takes a certain amount of time for a personal relationship to be built. This time allows the visitor to become better acquainted with the interests, likes, and needs of the patient.

A third feature of the "I-understand" visit may be present. It involves the fitting together of this volunteer service with the other services of the institution. For example, the state mental hospital near Louisville, Kentucky, recently employed a full time director of volunteer services. This person is responsible for the recruitment, supervision, and training of a corps of volunteer workers at this 2000-bed hospital. In speaking to a group of interested church people she stated recently that it was most desirable that visitors have some sort of training for their job. The hospital now gives six hours of training to its volunteeer help. This includes a talk by one of the medical staff, a tour of the hospital, an appropriate training film, and other such orientation. It is not the purpose of the hospital to

(*Turn to page 65*)

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Crowded Out Three-Year-olds

KATHRYN JONAS*

THE nursery attendance at Ascension Lutheran Church had been growing—children of all ages were accomodated in one large but crowded and uncomfortable room. There were tiny babies in cribs, toddlers in play pens, and three-year-olds who became bored with the playthings. To alleviate the pressure, three-year-old children were taken out and cared for in a small room which also served as an office for a student-pastor.

Cramped quarters! No room for active games or bulky playthings! And so the present three-year-old class was born—born of necessity, experimented with and altered to suit the needs of the children under very trying conditions.

Well aware that three-year-olds do not participate in formally planned activities, we proceded with the class under trial for two years. It thrived. It grew in numbers, and reports from parents were consistently favorable, even enthusiastic. Now 30 children participate in two classes. The result of these years of careful study and evaluation is told in the following description of the class as it is now organized.

The children spend the first fifteen minutes in free play, visiting with each other and relating to their teacher their experiences of the past week. This allows time for the arrival of late-comers before the formal session begins.

Just as the "big church" greets its congregation with the ringing of church bells, the little people start their class with an opening song, "Church Bells." Then the little heads are bowed in prayer to ask Jesus' blessings for the Sunday School and each of them.

Birthdays are acknowledged with the lighting of the candles and the birthday song. A new child is chosen each Sunday to act as usher and pass the offering plate, which is followed by the singing of the offering hymn. The singing period which follows is a happy one indeed as childish voices ring out their favorite hymns.

*Parish Worker, Ascension Lutheran Church, Milwaukee, Wisconsin.

The picture shows the puppets, Jerry and Beth and their creator, Mrs. Delford Lynn, teacher in Milwaukee public schools.

Then the moment which the children have been waiting for arrives . . . the room is darkened, the stage lights go on, the curtain rises, and a melody from the music box ushers in the arrival of the puppets, Beth and Jerry, on the stage of the little theater that graces the front of the class room.

What a thrill to see the youngsters' faces as they wave and shout their greetings to the puppets! The shy child forgets his shyness, the new child now "belongs," and the aggressive child gives Beth and Jerry a bit of competition. The puppets greet each child by name, and should one child's name accidentally be overlooked, he is quick to respond with, "Didn't you see me? I'm Jimmy."

After these preliminaries, we are ready to proceed with the play. Perhaps at this time a little more detailed explanation of the puppets is in order. The puppets are hand operated. The characters . . . a girl, Beth Lehem (Bethlehem) and a boy, Jerry Cho (Jericho). Their ages . . . supposedly around three.

Being "neighborhood friends," they have mutual problems and interests to discuss. Jerry usually questions, and Beth, being a bit more worldly-wise, offers the explanation. The puppets make use of miniature props which enrich the story and help create the proper illusions.

The September series begins with the story of the creation, and each play that follows attempts to make the child more conscious of the world about him, helps him find interest in the outdoors, and helps him recognize God's plan in all these things.

Because the three-year-old's language and experiences are limited, ideas must be translated into the child's

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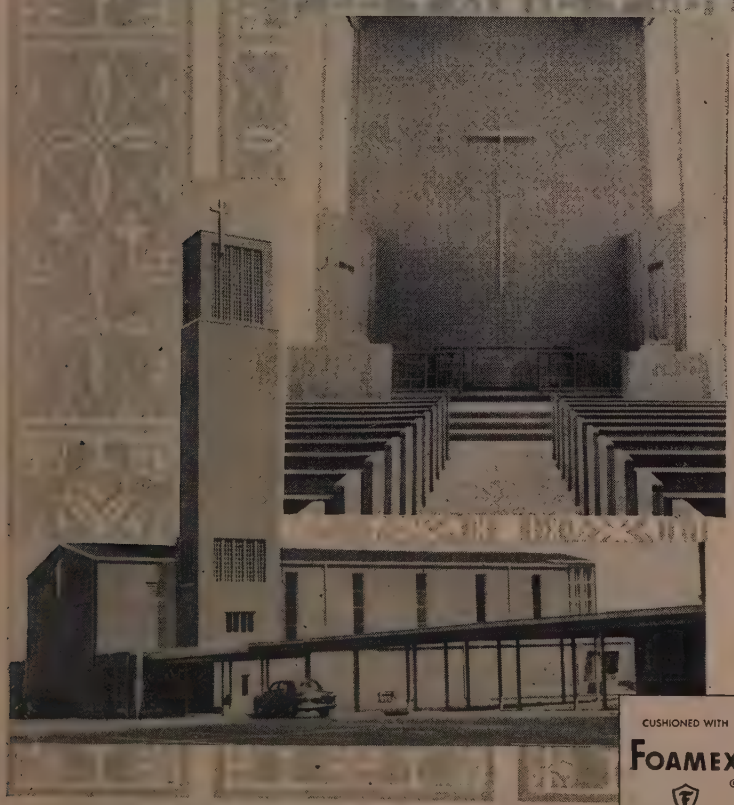

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own vocabulary, and the stories built around the everyday experiences of the child. Through these simple stories, the child associates God with the love and care of parents, friends, pets, and all earthy possessions, which should be treated as gifts from God, and used accordingly.

After Christmas the plays concern the life of Christ, in which the child is taught to appreciate Jesus as a Friend whom they know and love, even though they do not see him.

Upon conclusion of the puppet play and after a few comments regarding same by teacher and the children, the table work is begun. An art project, correlated with the story and prepared in advance by the teacher, is completed by each child. Because of the child's limited ability, his part of the project is necessarily restricted to crayoning and pasting.

Upon completion of the seat work, the children again resume their visiting and free play until they are called for by their parents.

Sunday School does not end with the close of the weekly session, for parents report that throughout the week their children refer to things told to them by the puppets, sing the songs, and in general are better adjusted individuals for having learned to live happily with others, share, and be constructive. Plato was wise indeed when he said, "The sum of education is right training in the nursery."

Organize Your Inspiration

(*From page 58*)

of the thought which arises. Similarly, it is easier to read compact notes at some future time, when extensive notations may contain more chaff than grain. There is, of course, no invariable rule about this.

When beginning the study of a particular book of the Bible, a number of looseleaf pages are prepared. Type across the upper edge of each page the name of the book you are studying, using capitals. On the next line, to the left, put the word "Text." Three spaces below the word "Topic" is typed in. Three spaces under that put the word "Ideas." Now you have a convenient work form on which to organize your thinking.

When a text or section you are studying seems to have sermon possibilities, note the chapter and verse in the upper right-hand corner of the page. This will be visible when you leaf through your notebook. You may want too write out the text-verse in full, or indicate the passage in the next space below.

Many times a sermon topic will come to mind as you contemplate a particular text. There is a place to jot it down. Perhaps you will have several possibilities. Get them down while they are fresh. You may not use them, but often a certain topic lingers and bears fruit as it incubates.

Along with the topic you will have some leading thoughts. Make note of them under the heading "Ideas." There are times when a complete outline will flow spontaneously onto your paper. At other times only a single thought will occur. You might even think of a particular illustration, or some reference you would connect with the text. Get them all down before the silent wings of inspiration bear them away as quickly as they entered. Having done these things you can proceed immediately with your studies. You have in hand the essential ideas connected with a particular verse. You are ready to deal with new ones.

One advantage of this method is that it is cumulative. When you finish a study, say of the Gospel of Matthew, you will have a number of sermonic possibilities, born out of immediate contact with the Word, and kept in usable form. From time to time you can look them through, to refresh your mind and spirit with their relationship to your intimate thought processes. While you are planning a year's pulpit work during the summer, this notebook will be invaluable. Through the years, as you add to it, it becomes more and more a storehouse of help and of homiletical impetus.

The looseleaf form has another practical value. When on another occasion a verse in between ones which caught fire in your mind also comes to life, that seed thought can be inserted in its proper order. Or if a certain thought which once seemed so magnificent is outgrown, the old can be removed, and the new page with the new insight placed there. As sermon ideas are used the pages may be noted with date of use, or transferred to another binder for filing.

A section can also be kept in the notebook for ideas which come out of general reading. There may be occasions for preaching without a text. If your seed ideas are kept in similar form you will find it convenient to find and use those inspirations. There is always the possibility that one of them may unite with a Biblical reference.

Organize your inspiration. It is possible. Moreover, once you do, you will not be content with any slack method of miscellaneous notes lying in desk drawers, or hidden in files. This method will save you time and temper, and it will improve the quality of your preaching.

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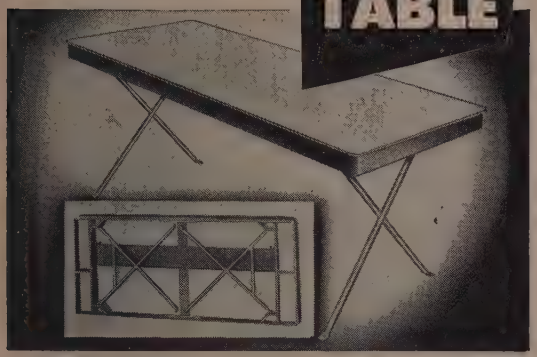

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Retired Minister's Income Taxes

ARTHUR L. H. STREET

FOR income tax purposes, did an "honorarium" of $175 per month paid a retired minister constitute a nontaxable gift, or was it taxable income?

That was the question posed to the United States Court of Appeals, Third Circuit, in Philadelphia, in a recent case, Mutch vs. United States Comissioner of Internal Revenue, 209 Federal Reporter, Second Series, 390. Dr. Mutch, formerly pastor of the Presbyterian church at Bryn Mawr, with the aid of Philadelphia lawyers, won a decision that it was a nontaxable gift, although, in a previous legal skirmish, the United States Tax Court, a lower tribunal, had ruled to the contrary.

The commissioner claimed that Dr. Mutch owed the government $73.26, and the doctor insisted that he had overpaid his income taxes by $469.90, for which refund was demanded.

As related in the opinion of the Court of Appeals, Dr. Mutch served the Bryn Mawr church for twenty-four years—until 1936, when he retired because of illness. "He left behind him tangible evidence of fine accomplishment." Membership increased from 250 to 1100. A new church building and school were erected at a cost of $710,000 and resulting debt was reduced to $130,000. His salary had been raised from $6,000 to $10,000, but at his request was reduced to $8,500 in the depression year, 1933.

A $1,206 annual pension became payable in 1935. The church session disagreed that this, plus his other income of about $3,000, would enable him and his family to live in retirement "as we would like our old minister to live." Conformably, the board of trustees adopted a resolution which gave rise to the lawsuit—raising the question whether the provision made by it for Dr. Mutch constituted a nontaxable gift or taxable income. Here is the resolution:

"Resolved, that the present salary, use of the Manse and other allowances heretofore made to Dr. Mutch, be continued until September 30, 1936, and that thereafter an honorarium of one hundred and seventy-five dollars per month be paid to Dr. Mutch as Pastor Emeritus until further action by the Board.

"It is understood that Dr. Mutch's use of the Manse for occupancy will be extended beyond September 30th for such period as may be necessary to enable him to make arrangements for a new residence."

The resolution did not contemplate rendition of services by Dr. Mutch, and the Court of Appeals reasoned:

"As we see it the Session action which brought about the later resolution of the trustees was motivated solely and sincerely by the congregation's love and affection for Dr. Mutch. The resolution, in evidence, distinguished sharply between the running of the specified salary to a day certain and the bestowal of the monthly 'honorarium,' the existence of which by the terms of the resolution depended solely upon the trustees. As the respondent (the commissioner) infers, of course the balance of salary was taxable. It was no different from the ordinary extension of a salary for a retiring employee to compensate him for accrued vacation time, sick leave, etc. It was utterly different from the free gift of a friendly, well-to-do group who as long as they were able and because they were, wished their old minister to live in a manner comparable to that which he had enjoyed while actively associated with them. Nor is it justifiable here to imply that petitioner is attempting to modify the import of the resolution. Dr.

(*Turn to page 65*)

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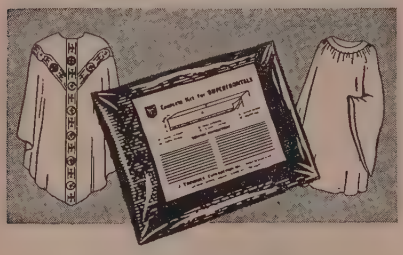

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Clanging Bells or Chiming Bells

FRED SMITH*

THE minister sat in his study. It was the day of the Lord. Before the world with smoke that was dim he had sought, by prayer and meditation, to be "in the spirit on the Lord's day." Now that the hour of service was at hand he was making final preparation for the service of the day. This was the day when his people would come to the church that they might be healed in soul and inspired in spirit. Thinking on these things his soul was moved within him, and he highly resolved and humbly prayed that the church that day might become the very sanctuary of the most high.

"In that high hour of visitation from the living God" there suddenly broke upon his ear the sound of the first bell. Did I say "the first bell"? The phrase should rather be "the first bells." The need for this pluralized emphasis became all the more evident as he stepped out of the house to go over to the church. From more than the four main points of the compass came the sound of the clanging of bells being rung to call the faithful to—? Suddenly there came a pause in the minister's onrushing thought. He found himself asking the question as to just what the bells were calling the people to. But he was now at his own church door. He had to give his total thought to the service that was due. At a more convenient season he would give thought to analyzing the breeze that carried the sound of clanging bells.

Yet the postponed thought concerning the clanging of the bells had power enough to leave something of a shadow on the preacher's mind as he went into the house of God. The clanging of the bells seemed to have other strains commingled than those of harmony. Somehow it seemed as if the bells had certain guttural accompaniments, making for discord, which made it difficult to sing unreservedly the old familiar words:

Whene'er the sweet church bell
Peals over hill and dell,
May Jesus Christ be praised!
O hark to what it sings,
As joyously it rings,
May Jesus Christ be praised!

These things the minister remembered later as he gave himself to the task of analyzing the breeze which brought to him the sound of clanging bells where there should have been only that of chiming bells. Immediately his thought shaped itself to a contrast he knew that he was after. The church bells needed to be tuned to the note of ecumenicity. He was totally sold to the idea of a well churched community. But when it came to the matter of an overchurched community, a privilege suddenly took on the shape and dimension of a problem. Instead of the chiming of the bells there was the clanging of them. The bells were not in unison any more than the churches themselves. To multiply churches in a community beyond a reasonable limit is to diminish the Christianity therein. The overchurched community is too often the under-Christianized community. Let us see why.

An over-churched community is usually an evidence of one or more of four things. It may be an expression of small-mindedness, or an evidence of anger, or a revelation of Pharisaism, or an instance of ecclesiastical greediness. Let any candid observer go into any overchurched community and test the facts to see if they tally with the foregoing conclusions. So far as the wide experience of the present writer is concerned it has not been a difficult matter to find all too many instances of each of the four things just mentioned. To take them in the order mentioned, how often one finds families whose mind and mentality have been geared solely to a certain denominational viewpoint. They hew to one line of thought only, forgetting that a line has been defined as that which has length but not breadth. The one text they seem to know is one that says something about "narrow is the way. . . ." So they build their little

* Minister, First Congregational Church, Ellis, Kansas.

church structure and make their favorite prayer: "Where two or three are gathered together" they are blessed. And thus they add a clanging bell to the others that clang.

Or it may be that a church structure is built as the result of anger. A difference of opinion develops into a measure of personal spite and up goes a church structure. This is not a difficult procedure in the rural areas of the country. The writer recalls an instance like this. Three churches within the space of one mile stand out on the open, sparsely populated prairie. All professed to be of the same basic denomination, but a difference of opinion arose as to how the minister should gown himself for the worship service. Arguments led to anger; anger flowered into Pharisaism and up went two other church structures to prove how righteously indignant people can build. Idiosyncrasy took precedence of idealism and three bells clanged out each Sabbath their invitation to all and sundry to indulge in the pride of prayer.

Then, too, how often it has come to pass that ecclesiastical greed has marched on to conquest in the name of statistics and then reported it as an increase in spirituality. Where comity should have prevailed there came disintegrating competition, and where a Christian should have had opportunity to sing, "O listen to those chiming bells," a neutral observer could say, "How unfortunate it is to listen to those clanging bells." Happily many are seeking, in our dolorous time, to bring the communal life of worship into a wider perspective founded on a broader philosophy than that of many of their fathers. A broader ethics takes the place of a narrow ecclesiasticism. They realize that it is better to Christianize a community than to churchify it. Where once Protestantism ran to seed in narrow-mindedness there are those who see the high worth of bringing it to fruit in an inclusive ecumenicity, where idiosyncrasies are not equated into idealisms. Worship should increase brotherhood, not diminish it.

It is not for me to develop in this brief analysis of this problem the techniques and procedures necessary to arrive at that day when chiming bells will have displaced clanging bells. It is well, however, to remind ourselves that while pronunciamentos from metropolitan centers have a sweet sound and look good in the religious press, they fail of their end if the principles embodied therein fail of realization in the common folk on what is known as Main Street. When this end is achieved then will come the glad harmonious day when the clanging bells will cease to make discord in the name of Christianity and there will peal forth the united melody of the chiming bells.

Cheer-Up Visit Is Not Enough

(*From page 59*)

frighten volunteers away, but rather to insure that their valued help is rendered even more valuable by coordinating it with the other curative efforts.

Since there are few nursing homes or hospitals which have a paid director of volunteers, it becomes more necessary for those who visit in groups or individually in institutions to rethink their work. In many cases visitation can be made more effective by following some simple procedures.

(1) Meet with the institutional administration to discover its needs and desires for a visitation program.

(2) Visit more regularly in the same institution rather than going from one to another. Many church groups could learn something here from the regularity and order of the service rendered in hospitals by the Gray Ladies of the American Red Cross.

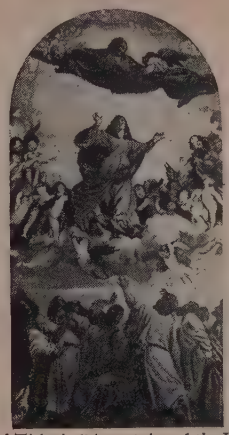
(3) Look for a person with whom a long-term relationship may develop. Such a friendship must grow somewhat spontaneously. Many persons in institutions desperately need a "friend on the outside."

Retired Minister's Income Taxes

(*From page 63*)

Mutch had been receiving his pension for more than a year prior to his retirement; the stop date of his salary was expressly noted in the resolution. What the church gave him in addition was neither of these nor of their nature but the bestowal upon him of a modest monthly sum to help him and his wife with their living expenses in retirement. The purpose of the Session was unmistakable. That such purpose was adopted by the trustees is clearly indicated by their resolution. Dr. Mutch had been adequately compensated as far as money could be stopped or changed at any time by not being tied into any promise of services in the future. The installment gift, while it couldbe stopped or changed at any time by the trustees, had no conditions attached to its acceptance."

The decision of the Court of Appeals is in line with one rendered by the United States Court of Appeals, Fifth Circuit, in 1949, in the case of Schall vs. Commissioner of Internal Revenue, 174 Federal Reporter, Second Series, 893. In that case, the pastor of another Pennsylvania church was retired as Pastor Emeritus, at a "salary or honorarium amounting to $2,000 annually, payable in monthly installments, with no pastoral authority or duty." The Court of Appeals said that because all of the facts and circumstances indicated intent to bestow a gift, the fact that it was designated as "salary or honorarium" did not make it any the less a gift in legal effect.



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Section

PAGE 91

Beauty and Strength In Construction

CHURCH architecture probably presents greater possibilities for variety in style and form than any other field of architecture. Where such freedom is granted to architects, it is to be expected that many construction materials and methods will be tried. This was very well expressed recently by Dr. Harry C. Atkinson of New York, director of the National Council of Churches' Bureau of Church Building. Dr. Atkinson said: "A great religious architecture can only arise out of a great religious faith. It is a major task of the churches to encourage our architects . . . to use new materials and new methods and to apply them to forms of edifices that express honestly the religious faith of our times."

Into this enlarged picture of the possibilities of spiritual expression in architectural design, concrete has taken an ever more dominant position. Because of its versatility, any traditional or contemporary design can be authentically expressed in cast-in-place architectural concrete. Because concrete is plastic when first placed, it can be molded into practically any shape or form an architect may conceive.

Concrete's plasticity is particularly valuable in the execution of ornamental detail. All elements of a cast-in-place concrete building—ornamental as well as structural—may be cast integrally in one construction operation at a substantial saving in building cost. Molds may be re-used many times to carry out a motif.

New developments in structural concrete—particularly in the field of precast structural members—have also been responsible for its growing use. These developments apply directly to church construction. They permit clear areas unencumbered by immediate column supports, less dead load, greater firesafety, and bring about tremendous possibilities for architectural treatment. Construction is comparatively simple, and since less material is required both materials and labor costs are reduced.

Architectural concrete has long been standard for firesafe, storm and earthquake resistant construction, where strong, rigid walls, floors and roofs of reinforced concrete are tied together in a continuous structure. It can now be used economically for large and medium-sized churches in the area classification of eleven thousand square feet and upward.

Architectural concrete stands today between the satisfying progress of the past and the exciting possibilities of the future. Whatever the future may be, the structural plastic—concrete—can give it form and substance.

The low initial cost of structures built with concrete masonry makes it attractive to every church organization. The use of concrete masonry in the construction of churches, schools and homes has been increasing at a rapid pace.

Concrete masonry is an architectural as well as a structural material. Using units of a single size only, a surprising range of pleasing effects can be obtained by varying the treatment of mortar joints and the choice of textures. Whole units combined in ashlar patterns with two or more fractional sizes further increase the architectural possibilities. Architects and builders can vary pattern, texture and color to achieve almost any effect desired.

Concrete masonry is also widely used for interior walls. Historically, masonry interiors are highly appropriate for churches. Today the dignity, beauty and simplicity of masonry can be achieved economically with concrete. Many of the finest modern churches use lightweight concrete block for exposed interior masonry.

Increases in population and steadily growing church membership lists are making it highly necessary for church planners to review critically their building programs to see if they are adequate for the times. Such an investigation will show church building committees that construction materials and techniques—particularly in concrete—are advancing with the social, educational and spiritual needs of the nation.

THE PICTURES

The six churches pictured on the right hand page depict various uses of architectural concrete. Upper row of pictures, reading from left to right, show: (1) Concrete masonry interior walls painted with a synthetic resin paint in the First Congregational Church, Springfield, Missouri. Units comprising the main walls are stacked vertically to accent height while those in the choir loft are laid up in running bond for dramatic contrast. Architect was Richard P. Stahl, Springfield, Missouri; (2) View of the altar in Notre Dame Church, St. Martinsville, Louisi-

Six churches use architectural concrete: (1) First Congregational Church, Springfield, Missouri; (2) Notre Dame Church, St. Martinsville, Louisana; (3) Church of Christ the King, Seattle, Washington; (4) Our Lady of Solitude Church, Palm Springs, California; (5) St. Joseph's Church, Seattle, Washington; (6) Trinity Lutheran Church, Springfield, Missouri.

ana. The interior walls are built of exposed concrete masonry. (3) Use of architectural concrete in the construction of the Church of Christ the King in Seattle, Washington, accents simple beauty. The semi-circular plan of this church conserves material and gives maximum use of enclosed space. Architect was Paul Thiry, Seattle, Washington.

Lower row pictures are of (4) Our Lady of Solitude Church, Palm Springs, California, typical of the Spanish colonial architecture of the region. The

(Turn to page 84)

The Most Unforgettable Person

ELDRED C. KUIZENGA*

Let this mind be in you which is also in Christ Jesus." Philippians 2: 5

MOST people earnestly desire a pleasing personality and vigorous mind!

Let us fly on the magic carpet of our imagination and visit a man who may be able to help us in this quest. We must travel many miles and must turn the clock back two thousand years. Strange as it may seem, we must enter a Roman prison. Here is one whose face is eloquent with genius and suffering. His hair is white, but he is not aged. He is writing a letter of appreciation to the church at Philippi, for they have sent gifts to comfort him while he is in prison. As Paul writes he is swept along by his enthusiasm. He challenges the Philippians, "Have this mind in you which was also in Christ Jesus."

The central thought of the epistle is the mind of Christ. Mind as Paul uses the word signifies more than intellectual faculties. It is his prayer that they may have Christ's character, his personality, and his dynamic power.

As we look at Jesus we see the most unique and impressive personality of all the ages. Men and women of every religion, race and color have been fascinated by this Galilean peasant. Before we can become like Christ we must know his outstanding characteristics.

For anyone to say that he is going to analyze the mind and the personality of Christ is rank presumption to say the least. One does not explain genius and divinity. I am merely attempting to tell you a few of the outstanding traits of personality as I find them in the New Testament.

I

This unforgettable person was friendly.

His outstanding characteristic was this, he was a friendly, kindly and brotherly type of person. His was a loving mind. However, I fear to use that word. It smacks too much of Hollywood and sentiment that is as soft as mush. Never forget that the love of Christ is a strong and holy love. Therefore, he is engaged in eternal warfare with sin. He came to help people and to redeem humanity. He died upon a cross. This was the supreme manifestation of his love.

Language is inadequate to describe love. It beggars description. We understand it best when we see the fruits of love in beautiful deeds. There is an abundance of these in Jesus' life. Think of the many that he healed. The lame were made to walk, little children were blessed and fallen women were uplifted. His life is like the sweet fragrance of God poured out in loving service.

II

This unforgettable person was intelligent.

His was an intelligent type of mind, not the type that comes to a conclusion through long processes of reasoning. There was an instantaneous and intuitive grasping of great thoughts.

Nicodemus came to Jesus at night. He was greatly concerned about this brilliant young Rabbi. Was he the Messiah, the one who was to deliver the Jews from the Romans? And so he said, "Rabbi, we know that you are a teacher sent from God!" Jesus did not give him the opportunity to finish his sentence. He turned the conversation immediately into a discussion not of the Kingdom of Isreal, but of the Kingdom of God. Nicodemus by his visit brought forth one of the most amazing discourses that man has knowledge of. It is impossible to explain the influence of Jesus without conceding that he was an intellectual genius of the first rank. This unforgettable one has stood the testing of the centuries, because he out-thought and out loved and out lived all others.

III

This unforgettable person was joyful.

We seldom think of Jesus as being joyful. We should. How can we escape it? The consciousness of joy was so great in the life of Christ, that nothing could remove it. Read the passage in John 15:11. These words were spoken in the very shadow of the Cross. "These words have I spoken unto you that my joy may be in you and that your joy may be full."

We need more joy. We can have more joy. If Christ is in our hearts, we will have joy in our lives. If we do not have joy, we are not prepared to do his work.

A father came to visit his son, who was a clergyman. On the next Sunday the minister preached one of his best sermons. During this sermon he glanced at his father. He expected to see him proud and attentive. Instead he was annoyed. His father was sleeping. So after church this clergyman and his ten year old son went into a huddle. The clergyman explained to his son how disastrous this situation was. So the minister promised his son ten cents a Sunday if he kept Grandfather awake. Of course this was many years before baby sitters were unionized. This strategy succeeded very well for a time and then the clergyman noticed his father sleeping again.

So after the service the clergyman said to his ten year old son, "See here, son, I give you ten cents to keep Grandfather awake and you allow him to go to sleep." "But father," said the son, "don't you see, Grandfather gives me twenty-five cents if I let him sleep." Can you imagine Grandfather sleeping if the sermons had been filled with joy. Let's put fun into our religion. Christ did. Why shouldn't we? Paul said his prayers were filled with joy.

IV

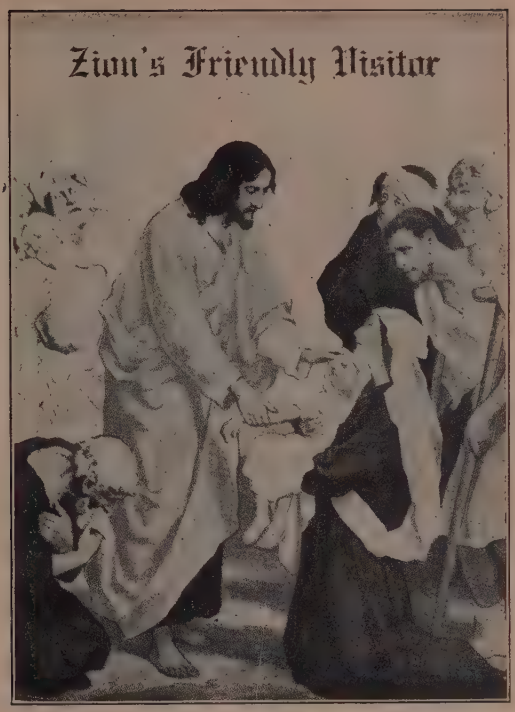
He was a dedicated person.

All these fine qualities of personality were dedicated to God. You remember that incident in his early life when his parents found him in the temple. Jesus said to them, "Wist ye not that I must be about my Father's business?" All through his life his one supreme aim was to do the will of God. At the end of his life in the Garden of Gethsemane, he said, "Thy will; not mine, be done."

(*Turn to page 82*)

* Carpinteria, California.

Amazing Power



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NEW BOOKS

Religion

Introduction to Religion by Winston L. King. Harper & Brothers. 581 pages. $6.00.

This is an introduction to the entire complex field of religion. Religion is considered both as a field of science and as an attitude toward life. All aspects of religious thought—historical, sociological, psychological, ethical, and philosophical—are considered.

Part I is an extended discussion of the problems of describing and defining religion. Considerable time is given to a consideration of the field of primitive religion. Religion is discussed in its relationship to other life disciplines such as science, philosophy, art, and the like. Religious diversity is discussed.

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Part III discusses religion as salvation and the classic patterns of salvation; the way of works, the way of devotion, and the way of knowledge are described in detail.

The last section considers religion as questions and answers. Religion is considered as a quest for understanding. At the close of the book four basic questions and their answers are considered: Where do we go? With what or whom have we to do? What is man and whither is he bound? and Why do men suffer?

H.W.H.

Revelation and Religion by Herbert H. Farmer. Harper and Brothers. 224 pages. $3.50.

Last year the long-awaited first volume of Paul Tillich's *Systematic Theology* was published. In it, the author expressed his feeling about the lack of any "theological history of religion" in the field of religious literature. Histories of religion have appeared in great quantities, but there has been a notable absence of any which has given a specific theological interpretation to the spiritual life of mankind.

Professor Farmer's *Revelation and Religion* contains the first half of his Gifford Lectures presented at the University of Glasgow in February and March of 1950 and supplies the lack concerning which Dr. Tillich wrote. If one were asked to describe the volume categorically, he could use no better term than to label it "a theological history of religion." What the author is principally concerned with is a specifically Christian interpretation of the phenomenon of religion. He believes that the center of the Christian faith is the divine self-disclosure of God in Christ, the Incarnation. What he is interested in, therefore, is the interpretation of all religion from the standpoint of the Incarnation.

The central thesis of Dr. Farmer in these lectures is that all religions—primitive as well as cultured—disclose an effort on the part of God to effect a revelation. Only in Christianity, however, did "God get through." In the other expressions of religion, human sin and immaturity caused perversion and destitution. To illustrate his point, the author presents a detailed interpretation of the general religious life of mankind, analyzing it from the standpoint of the seven elements that are always characteristic of Christianity and which represent the acme of revelation. These are (1) the essential objectivity or "otherness" of God, (2) the "personal" quality of God which makes contact with him possible for his creaturehood, (3) the corporate or group element which results in worship, (4) the dynamic or vitalizing element which affects the behaviour of the worshipper, (5) the element of withdrawal leading to meditation, (6) the element of fulfilment or completion, and (7) the element of integration or unification.

Past experience may lead many to feel that the Gifford Lectures always tend to be abstruse. It is true that the first two chapters in Professor Farmer's book tend to be rather "heavy going". The remaining eight lectures, however, are not at all abstract, and the reader who will patiently "stay with" the book will be richly rewarded.

The publisher promises that a second volume, containing the remainder of the Gifford Lectures delivered by Dr. Farmer and carrying to a conclusion his interpretation of world religions, will follow.

T.F.H.

The Christian Hope by T. A. Kantonen. Muhlenberg Press. 114 pages. $1.50.

As part of the preparation by the United Lutheran Church in America for the Evanston Assembly of the World Council of Churches, Dr. Kantonen was invited to deliver the lectures that comprise this volume. The tone of this study is best indicated in the author's own words: "The present study seeks to adhere resolutely to the Word, conceived with Luther as 'the gospel of God concerning his Son', to abide by the Word even when it contradicts our wishes and traditions, and to be silent where the Word is silent." There is therefore much Biblical theology in these pages, although the author draws wisely upon the extensive writing done by European theologians in recent years. As the American members of the study commission of the World Council learned quickly, European Christians had been pressed by circumstances into a much deeper study of the Scriptural truth concerning eschatology than had comfortable Americans.

It is scarcely possible to summarize this thought-provoking book, but it may be well to outline it and thus indicate its contents.

It begins with a study of the relation between Christology and eschatology that is involved in saying "Christ—the Hope of the World." The second chapter considers the matter of the believer and death. Here the Greek concept of the immortality of the soul is contrasted with the Biblical teaching of the resurrection of the flesh. The discussion of the Christian hope in history takes us into such matters as the Anti-Christ and the Millenium. Its conclusion: "The Antichrist is a reality, but Christ's victory over him is also a reality. The future, both temporal and eternal, belongs to Christ and his saints, not to the powers of evil."

Then follows a treatment of the "signs" of the Coming and of the continual expectancy with which believers are to await their Lord. The final chapter concerns itself with such matters as the resurrection of the dead, the last judgment, the fate of unbelievers and heaven.

The importance of this book is not to be measured by the number of its pages.

J.S.

Theology of Evangelism by T. A. Kantonen. Muhlenberg Press. 98 pages. $1.25.

There have been many useful books on the various techniques of evangelism, but it is good that we should now have a book that roots our evangelistic techniques and programs in the theology of the Christian Faith. In a sense the book grows out of numerous post-war contacts of Dr. Kantonen with European theologians who raised the question whether, perhaps, such American "exports" as stewardship and evangelism were legitimate products of the Gospel or if they were only expressions of well-known (but not highly regarded) "American activism." To this Dr. Kantonen answers bluntly "that evangelism is founded, not upon any isolated texts, concepts or practices, but upon the total of the Christian faith itself, faith in God the Father, the Son and the Holy Spirit." This he effectively demonstrates by examining the direct implications for evangelism in the three articles of the common Christian creed.

This is, however, not to say that only sceptical Europeans need this book. Many Americans engage in evangelistic programs that do nothing more than skim the surface of reality because they have never stopped to ask seriously after the theological basis of their activity. Winning people to attend church is a valuable aid to true evangelism. Persuading them to join a church is a necessary consequence of evangelism. But evangelism itself has another goal: to cause men to be born again. To permit secondary objectives to crowd out our real purpose results in what D. T. Niles has expressed in the sentence that many have been Christianized but not yet evangelized. "They are learners and followers of Christ, but not yet sharers of the fellowship of his sufferings and the power of his resurrection."

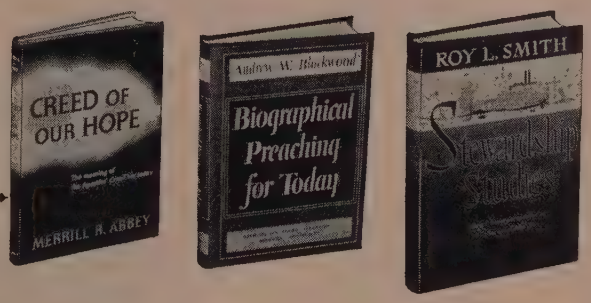
This book should therefore prove of great importance to pastors and to all laymen whom they desire to enlist in this first business of the church.

As in most good books there are numerous side-issues, illuminated by only a sentence or two, that are worthy of pondering. For example, the comment that "Our unity is not a dream or a hope. It is, in the deepest sense, an accomplished fact. Our task is not to build it but to build upon it." Or "The church appropriated the Hebrew Bible because it found Christ there and thus transformed it into a new book, a Christ-book." If that be true, as I am sure it is, what of the rather common practice of inviting a rabbi to teach the Old Testament in a leadership training school "because he knows that Hebrew Bible so well"?

Dr. Kantonen has taught theology at Hamma Divinity School since 1932.

J.S.

SIX FOR SERMONS AND STUDY



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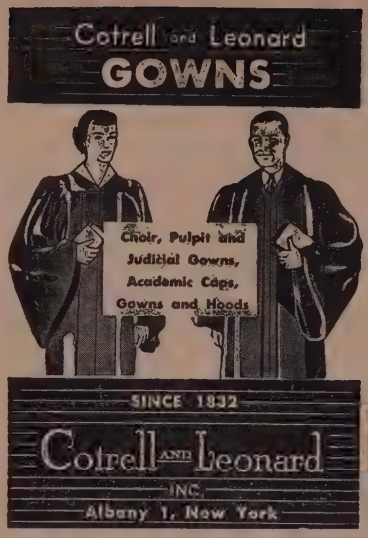

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Preachers and Preaching

The Preacher and His Audience by Webb Garrison. Fleming H. Revell Company. 285 pages. $3.00.

"He sits at his desk and talks to himself." This was a student's description of the performances of a college professor who was supposed to be teaching. Anybody whose function is to communicate truth does not stop with "talking to himself." If the preacher does not get his material to his congregation, he is making the most dismal of failures. Many books in the field of homiletics pay surprisingly little attention to the fact that sermons are preached to audiences. We have here a volume which mets "the long-felt need" of emphasizing the relation of the preacher, sermon, and audience. The following chapter headings give an idea of the new look at preaching characteristic of this volume: "The Communication of Meaning," "Attention of the Listener," "The Illustration: Putting Flesh on the Bones," "Emotional Factors in Persuasion," and "Plagiarism and the Development of Originality."

The author of this book is assistant dean of Emory University's Candler School of Theology. It is interesting to note that he has had an extensive experience as a free-lance writer. *The Preacher and his Audience* is a singularly fresh, original and vital book. I know of no more interesting and stimulating book in the area of homiletical literature. Dr. Garrison draws his illustrations from many fields. This is probably one of the reasons that the volume so desperately needs the index which it does not have. L.H.C.

Rhapsody in Black by Richard Ellsworth Day. The Judson Press. 148 pages. $2.50.

Dr. Richard Ellsworth Day has rendered this reviewer a great service —an introduction to John Jasper, D.D., the great Afro-American orator, born in slavery on July 4, 1812, and pastor of the Sixth Mount Zion Church from 1865-1901. This man was tremendous. He swept black men and white men alike with his powerful oratory in Richmond, Virginia, and throughout that state. He did that even while still a slave. This was made possible to a considerable extent because his owners, the Hargrove family, were devout and benevolent people.

He was the first colored man ordained in Virginia and upon gaining his freedom in 1865, he founded Sixth Mount Zion Church which flourished under his leadership until his death in 1901. He was completely illiterate until he was twenty-seven years old. Then

"Reverend" William Johnson taught him in seven months to read the Bible.

No one can explain the power of a great orator. However, these facts are significant: John Jasper had complete faith in God and the Bible, a thorough mastery of the Book, natural gifts of wit and humor, great powers of description, a fine presence, athletic physical equipment and a magnificent voice.

Even his critics became his friends. A scholarly white pastor became his best friend and a regular worshipper in Dr. Jasper's Sunday afternoon services. Dr. William Eldridge Hatcher was inspired by Jasper's oratory, and Dr. Jasper profited from Hatcher's learning. The picture of this great friendship is worth the price of the book.

What preacher will not appreciate Dr. Jasper's description of his sermonic method? "First, I read my Bible until a text gets hold of me. Then I go down to the James River and walk in it. Then I go into my pulpit and preach it out."

N.J.C.

The Miracle Of The Cross by Robert R. Brown. Fleming H. Revell Company. 124 pages. $1.50.

The author is the rector of historic old St. Paul's Chapel in Richmond, Virginia. His purpose is revealed in the sub-title "The Story of the Centurion." The Seven Last Words are interpreted in their progressive effect npon the military officer in charge of the execution of our Lord. The style is clear and the treatment reverent, devotional, imaginative and suggestive. This little book is worthy of its great theme and can be recommended for Lenten reading.

The Right Reverend Henry St. George Tucker, formerly Presiding Bishop of the Protestant Episcopal Church in the U.S.A., writes the foreword.

F. F.

Power For Life's Living by Arnold H. Lowe. Harper & Brothers. 190 pages. $2.50.

This has twenty-five sermons first preached in Westminster Presbyterian Church, Minneapolis. There are four such volumes. Each sermon grows out of the specific problems among the large congregation where he serves. He speaks to their condition in clear fashion, revealing a wide access to the need of many in his large church. He does not give simple, pat, answers but points out directly and sharply what one must do to find power for today's living.

H.W.F.

If God be for Us by Robert E. Luccock. Harper & Brothers. 189 pages. $2.50.

Although now and then we come across homiletical pessimists who lament the superior preaching of those "good old days," it can be said with assurance that never were better sermons published than some that have been coming from the press during the past few years. The heart of any "sermon-taster" is every now and then gladdened by having a really distinguished volume of sermons come to his desk. The latest to arrive in this particular corner is *If God be for Us* by Robert E. Luccock, pastor of the Church of the Redeemer, New Haven, Connecticut. The fifteen sermons in this book are not so far from the beaten track as Dr. Luccock's earlier volume, *The Lost Gospel,* in which the sermons are based on short stories. Both volumes, however, have in common insight, originality, vigor and power.

Each of the sermons in the present volume deals with some perplexing problem in the lives of men and women of the modern world, but the presentation is distinctly sermonic. For example, the fourth discourse is entitled "No Fear of Tomorrow" and has the subtitle of "Release from Anxiety." Like the other fourteen sermons it is based on a text, or in this case on two of them: "Therefore do not be anxious about tomorrow"—Matthew 7:34; "I am sure that . . . things to come . . . will not be able to separate us from the love of God in Christ Jesus our Lord."—Romans 8:38-39. Then the sermon begins with an analysis of the prevalence of fear from Basil King's *Conquest of Fear,* which Dr. Luccock amplifies by stating: "Anxiety is the most common affliction of our age. We see it on every hand—people afraid of the past, fearful of the future; people whose lives have broken down under the strain of unrelieved anxiety . . . Who of us has not found himself in the clutch of gnawing apprehension and felt something of the paralysis of anxious fear? Then comes a clearly outlined, richly illustrated, constructively helpful sermon.

The seventh sermon bears the title of "The Clemencies of God" and the subtitle of "Healing for Loneliness." Other titles and subtitles read as follows: "Because God is Our Friend" ("Release from Life's Prisons"), "False Gods and the Devil to Pay" ("The Discipline to Worship One God"), "Good News for

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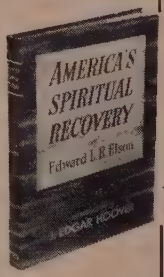

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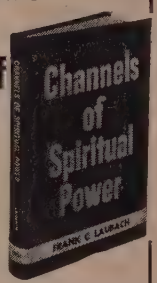

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a Beat Generation" ("An Authority We Can Trust"), and "Found in the Stars" ("An Assurance That Life is not Lost").

The homiletical methods by which Dr. Luccock secures his results would be an interesting subject for study. Special mention should be made of his ability to utilize the spiritual values of the great literature of the past and the present. These sermons are a fine example of eternal truth being expressed in the language and setting of the world of today.

L.H.C.

Preach the Word of God by Frederick M. Morris. Morehouse-Gorham Co. 157 pages. $2.50.

The ten lectures on preaching contained in this book were given as a part of the author's course as Annual Lecturer in Preaching at Seabury-Western Theological Seminary, Evanston, Illinois. Among the typical subjects are "Preach and Listen," "Be of Good Cheer," "Preach Christ," "And Him Crucified," "Know What You Have to Say," and "How to Do It." Dr. Morris, who is dean of St. Mark's Cathedral, Minneapolis, has had a wide experience as a preacher and a teacher of preachers.

These lectures deal not only with preaching sermons but also with the art of listening to sermons. Dean Morris truthfully says: "It takes a congregation to produce preaching quite as much as it does a speaker in the pulpit." There is much material in this book which should be of high value to the average church-goer. One wonders, though, how successful the publishers will be in getting a volume of this type into the hands of laymen. There is no doubt that the more of them who read it the better.

A book based on lectures given to future preachers will naturally contain much advice, and advice is hard to separate from opinions. Here not everybody sees eye to eye with everybody else. For example, Dean Morris states, "I happen to believe that there are very, very few preachers gifted enough to preach without a manuscript in the pulpit." In the discussion of this topic he avers that those who hold the opposite view are basing their belief on the assumption that "'twaddle without a manuscript is preferable to saying something with a manuscript." This is not the place to do more than register a dissent from these sweeping statements. And before making up our minds too definitely it might be well for us to read, or reread, the title essay in *Preaching without Notes* by Clarence E. Macartney.

L.H.C.

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CHILDREN AND YOUTH

The Christian Kindergarten by Morella Mansing. Concordia Publishing House.

The author is the supervising teacher of Grace Lutheran School associated with Concordia Teacher's College, River Forest, Illinois. She has produced a book which covers not alone the outline of administration and lesson material for those who direct the week-day Christian kindergartens but, also, discusses in a comprehensive way the place of the kindergarten in the community life and the plan of cooperation with teachers, parents and children.

Teen-Age Etiquette by Grace Ramquist. Zondervan Publishing House. Paper. 85 pages. $.50.

A good book for teen agers who wish to know the accepted social amenities at home, school, church and society. Especially helpful for the dating period of youth.

How to Plan a Party for Teen-Agers by Leslie and Lora Lee Parrott. Zondervan Publishing Company. 61 pages. $.75.

Complete plans for six parties, including the refreshments, games and worship services.

Easy to Play Bible Games by Mabel H. Nance. Zondervan Publishing House. 32 pages. $.35.

A very useful guide for class social meetings where the emphasis may well be on the Bible.

Personal Adjustment

Diary of a Self-Made Convict by Alfred Hassler. Henry Regnery Company. 183 pages. $3.00.

Prisoner for God by Dietrich Bonhoeffer. The Macmillan Company. 188 pages. $2.50.

Even as in the first century Christians today are found in prisons of Caeser for Christ's sake. Whether it be in Nazi Germany, Communist Russia or democratic United States, men of conscience will be forced on occasion to stand alone against the majority come what may. This was the case with Alfred

(*Turn to page 79*)

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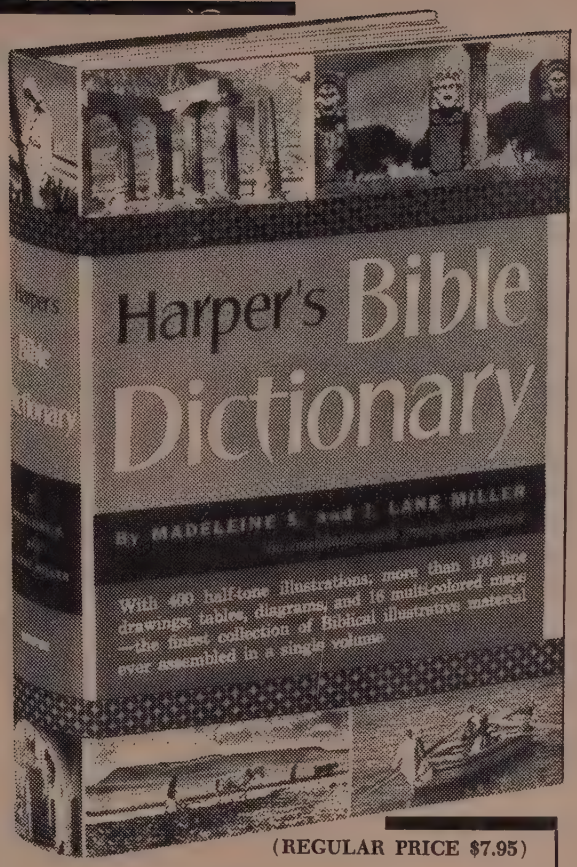
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New Books

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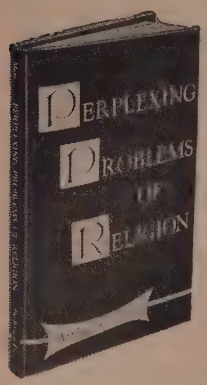

by Arthur W. Munk. Here are satisfying discussions for the great questions of life. Has science made God unnecessary? Are all religions equal? Why does evil exist? Is there another life? This book is excellent for college classes, for teachers, pastors, counselors, and those who wish to think through their own problems in quest of more adequate and meaningful faith. **$2.75**

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by Perry Epler Gresham. This is realistic counsel for ministers and seminary students regarding: sermon construction and content; discipline of the emotions, will, mind, and conduct; counseling; etc. *Disciplines of the High Calling* discusses human inadequacies and available aids in overcoming them. **$2.50**

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by Samuel F. Pugh. These 51 verses convey moving messages in a freshness of expression free of banal sentimentalisms —from poems of appreciation to prayers for specific circumstances. Editors of religious journals and house organs may quote from this book, without written permission, by giving credit to title, author, and publisher. Decor Cover. **50 cents**
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Widening the Minister's Bookshelf

—reviews of a variety of books

JAMES R. UHLINGER*

CHRISTIAN BIOGRAPHY

Charlemagne by Harold Lamb. Doubleday & Co. New York. $4.50.

Harold Lamb's latest historical work is masterful in handling the story of the youthful Charles, called the Churl, who lived long enough to be acclaimed Charles the Great, or Charlemagne. The writing sparkles with clarity and color.

Let the author summarize the man: "Sitting or standing, he had a stately air. His lively eyes spoke quick, clear language in their merry shine. He loved good talk with youngling and paladin alike, and was wont to mingle widely with people of all degree, to sound them out. His step was firm, his bearing manly, and his speech open. His Frankish strength was strong for God."

Chinese Gordon by Lawrence & Elizabeth Hanson. Funk & Wagnalls. New York. $4.

"The Story of a Hero" subtitles a new account of the almost legendary Victorian soldier-adventurer-Christian. Contradictory in the extreme, General Gordon made his mark around the world as well as in China where he died at the hands of the fierce Mahdi two days before the relief expedition arrived.

Much information and detail, some of it laborious, throws fresh light on the enigmatic character who was part-hero and part-egotist.

THE SPOKEN WORD

The Miracle of Language by Charlton Laird. World Publishing. Cleveland. $4.

For ministers who make their living by speaking, here is a gold mine. Dr. Laird of the University of Nevada has turned out a clever, penetrating analysis of why we talk like we do and how we can speak better.

The historical, literary and cultural breadth of *THE MIRACLE OF LANGUAGE* is remarkable. Tackle a chapter like "Amoebas in the Dictionary" or "Hengist to Mencklen: a Summary of Why We Talk Like Americans" and you end up with a sense of responsibility as a user of words.

Power of Words by Stuart Chase. Harcourt, Brace. New York. $3.95.

Compared to the Laird treatise, Stuart Chase is more practical and down-to-earth. An attempt is made to cover the whole field of communications and semantics in modern life. The range is all the way from the first grade in school to international propaganda from Moscow.

The minister will find vital factors involving the impact his message has on contemporary ears. Two main divisions are covered: "Findings" under which Stuart Chase outlines the many fascinating new approaches to communication, and "Applications" in which he attempts to point out their use.

POWER OF WORDS is well worth your time.

CONCERNING MAN

The Measure of Man by Joseph Wood Krutch. Bobbs-Merrill. Indianapolis. $3.50.

Twenty-five years ago critic Krutch shocked confident man with his questioning appraisal in *THE MODERN TEMPER*. Now he comes to despairing man with a note of hope.

In brilliant, solid writing man is pictured as imprisoned by materialism, mechanism and determinism. Against the concept of man as a machine educator Krutch holds out "the stubborn fact of consciousness". Man still has the freedom of will, the freedom basic to all other freedoms, and with that he has hope.

Back of History by William Howells. Doubleday. New York. $5.

The grandson of novelist William Dean Howells and incoming professor of anthropology at Harvard University offers in *BACK OF HISTORY* a record of the progress of man through time. The scope is majestic in the tracing of man's origins.

The role of primitive religion is related to other factors in the beginning of culture. Highly technical material is warmed with intimate directness in the first person.

*Minister, Wesley Methodist Church, Worcester, Massachusetts.

BOOK BREVITIES

Adirondack Country by William Chapman White. Little, Brown. Boston. $4.50.

Latest addition to the distinguished "American Folkways" series edited by Erskine Caldwell is this review of upper New York state.

Your Washington by Tristam Coffin. Little, Brown. Boston. $3.

Take this background guide along from shrine to shrine in the nation's capital and your visit will mean much more to you.

The Founding Fathers by Nathan Schachner. G. P. Putnam. New York. $6.

An exhaustive, penetrating study of the stalwart leaders who guided this nation through the 1790's. If the reader is not satisfied, this book can be traded for any best-seller under a new type of guarantee.

This New World by William Lytle Schurz. E. P. Dutton. New York. $6.

Latin America's civilization is brought down to date in interesting, readable chapters that include "The Spaniard", "The Indian", "The Church", "The Woman", "The City" etc.

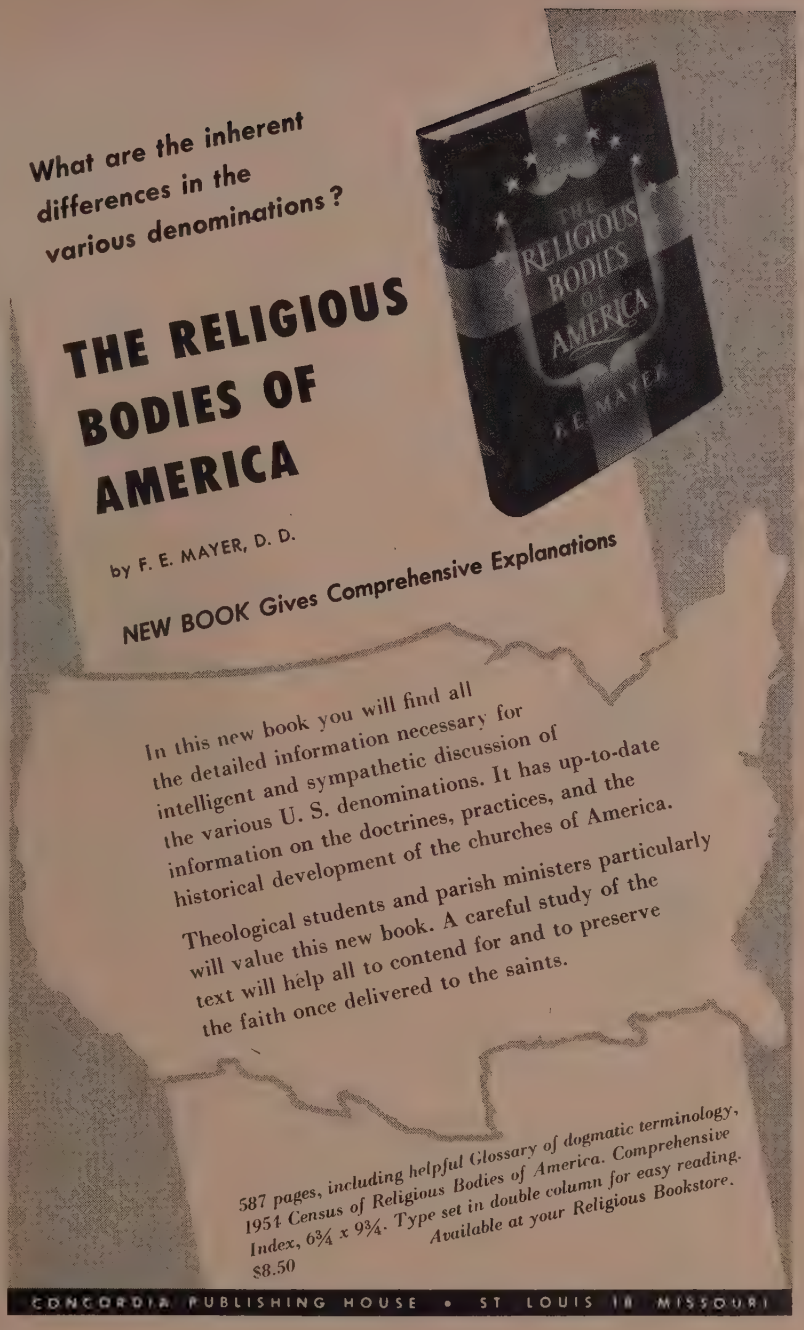
New Books

(*From page 76*)

Hassler, a conscientious objector during World War II who spent some time in a U.S. prison for his convictions. It was likewise the fate of Dietrich Bonhoeffer, an anti-Nazi German pastor who was imprisoned by Hitler and later executed.

Mr. Hassler, literature secretary of the Fellowship of Reconciliation and former newspaperman, writes primarily of prisons conditions and the influence custody even in enlighted America has upon inmates. He does not dwell on his Christian pacifism which led him to prison but rather presents an insiders view of the impact of prison life on all types of inmates from defective delinquents, with a long record of crime, to high-mined intellectuals not guilty of any conventional crime.

Harry Elmer Barners, outstanding penologist, says in a forward to the book: "Mr. Hassler's well-trained mind, sensitive personality and acute perception enable him to discern and describe with accuracy so many cogent details of prison life that any expert penologist would be tempted to comment on his material in such extended fashion that he would write a Foreward longer than the book itself."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Dietrich Bonhoeffer's book is one of faith and inspiration by a modern apostle whose religious life was deepened and strengthened in the very shadow of death. This book is a collection of the letters, essays and poems he wrote while in confinement. Addressed to his parents and to a friend, they form an extraordinary picture of a sensitive man whose faith and dedication to service never waivered, whose spiritual depth enabled him to overcome the most trying of circumstances.

R.A.F.

My Second Valley by William Goulooze. Baker Book House. 170 pages. $2.50.

This is an inspiring and helpful book on the theme of suffering. The author suffered with cancer of the throat, received treatment at Mayo's Clinic, acclaimed to be well but after five years it returned. The book, therefore, is the story of the author's experience which he calls "My Second Valley."

Dr. Goulooze being a seminary professor, is the author of numerous books, the best known and most widely dis-

tributed are, *Victory Over Suffering* and *Blessings of Suffering*. The author sent out a questionnaire to a great many friends and acquaintances, asking them to state briefly their experiences in sickness, suffering or worry; the lessons they learned, their favorite helps such as scripture, poems or hymns. Therefore the book is a storehouse of helpful material which should be a blessing to others who have similar experiences. Too many people are concerned with the mystery of suffering affecting the sincere Christian people, while too few gain the mastery over it and receive a blessing from it or become a blessing to others in it. The author shows how this is done.

The chapters on the Mayo Clinic, "Six Hours of Agony," and "The Valley of Blessing" are the most outstanding in the book. This book was read and reviewed in the hospital by the bed-side of a loved one and is being recommended to fellow Christians everywhere.

T.B.R.

Neurotic Anxiety by Charleen Schwartz. Sheed and Ward. 120 pages. $2.75.

Mrs. Charleen Schwartz, a member of the Roman Catholic Church who is engaged in clinical analytic work, has written this volume in an effort to show that Christianity and Freudian psychoanalysis are not necessarily in opposition to one another.

Distinguishing Freud's clinical observations from his philosophical interpretations of these facts he observed, the author insists that we cannot dismiss the former just because we disagree with the latter. As to his philosophical interpretations, the author takes to task both those who see no hope of making them compatible with Christian truth and those who find them too easily compatible. She believes each of these views is an oversimplification of Freud's thought—that Freud and St. Thomas are not as radically opposed to each other as the first group thinks, but far more so than the second group will admit.

After a comparison of the thought of Freud and St. Thomas, Mrs. Schwartz examines the Freudian study of the neurotic symptom. Agreeing with Freud that a conflict is set up in man between the demands of his instincts and the internal resistance which he sets up against them, the author points out that such conflict in itself is quite normal and need not lead to mental illness. Neurosis begins when one is unable to resolve the conflict in a satisfactory manner. It worsens when such a solution is continually evaded. This leads to a characteristic anxiety which is the cause of the neurotic symptom.

Providing case histories to illustrate her theme, the author works to the conclusion that whereas Freud sought a solution of the conflict by what amounted to an evasion of God and a denial of any guilt, the Christian finds the solution in the transferring of devotion to God which leads to absolution through Christ.

W.P.

Spiritual Life

Christian Perfection by John Wesley, edited by Thomas S. Kepler. World Publishing Company. 144 pages. $1.50.

The Journal of John Woolman, edited by Thomas S. Kepler. World Publishing Company. 235 pages. $1.50.

Here are two more of the remarkably fine World Devotional Classics, making eight so far printed. The first is very well known to Methodists, for whom it has been a basic text in ministerial training. It is a simply written treatise concerning the living Spirit of God in man.

The second book is the popular "Journal" by the man who did more than anyone else to start the downfall of slavery in this country. There has been no other such journal in American religious life to influence people as this one.

H.W.F.

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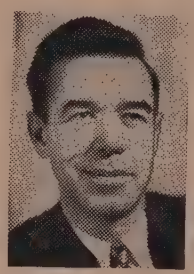

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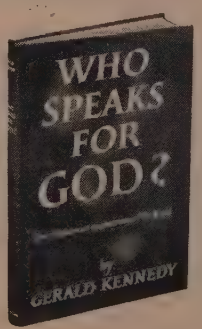

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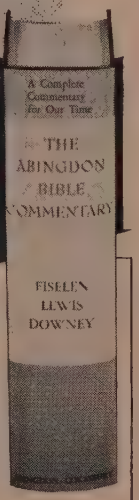

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Recordings For The Church

A. MYFANWY ROBERTS*

ON THE RECORD

A welcome album of religious songs has been added to the rather meagre list of such recordings for pre-school children. *SONGS FOR CHILDREN UNDER SIX,* produced by the Broadman Press, Nashville, Tennessee, is a collection of simple songs on the out-of-doors, friends, the church, Jesus and God's love and care. The songs, many of which are taken from *SONGS WE SING,* by Leatherwood, and *SONGS FOR THE PRE-SCHOOL AGE,* by Shumate, include several old favorites, as well as many that may be unfamiliar. The controversy as to whether a man or woman's voice is better for teaching songs to young children is solved by the expedient of using both voices alternately. Both are clear, with good diction and phrasing, so that children can follow the words and music easily. The piano accompaniment will give pointers to people who play for children's singing. Small children will have fun playing the records themselves, finding them easy to identify by the varied color of the record sleeves. Extra verses, printed on the sleeves, and a piano repetition of several songs will give children a chance to sing them. This set of six records will have many uses: in the home, for listening and relaxation; in the church school, for listening, for deepening appreciation of God and his world, to teach the songs, for relaxation, to set an atmosphere—or just for fun.

People who like gospel hymns and the popular type of church choral and instrumental music will find many records to their liking in the new listing of International Sacred Recordings released by the Christian Artists' Recording Corporation. (6404 Hollywood Boulevard, Hollywood, California). Hymns and religious songs are recorded by such artists as John Charles Thomas, Paul Mickelson, William Carle, The King's Men and others. Organ, chimes and vibracord instrumental selections are available, and may be used for church broadcasts, chime towers, worship or listening. Solos, quartet and choral renditions will find a number of uses in a church or home library. The records are of uneven quality, with some surface noise on the 78 rpm. recordings. Many records are available in 45 rpm, and in Tri-Metric-Tone, which may be played at all three speeds. A listing of titles is available from the producer.

I would like to mention an intriguing, high fidelity tape recording of *The Desert Suite,* made available by the Minnesota Mining and Manufacturing Company of St. Paul. The music, taken from Walt Disney's full length nature feature, *The Living Desert,* employs many unusual instruments and tonal effects, which are expertly recorded on the tape. Having seen the film prior to hearing the recording, I was prepared for the strange sound effects, but there may be some confusion for those who have not seen the original film. Sequences were interesting, and the finale lovely. The music will delight Hi-Fi fans, and those who enjoy contemporary music. With pre-recorded tapes of this quality being produced, we will probably see an increase in tape libraries. The question of durability and the high cost of the tapes will gradually be offset by the availability of more material and the ease of storage. *The Desert Suite* is produced for recorders operating at 3¾, 7½ or 15 inches per second, with retail prices adjusted according to speed.

*Ohio Conference of the Methodist Church, Columbus, Ohio.

The Most Unforgettable Person

(*From page 70*)

V

He was a conquering personality.

Recall the incident how after a few encounters with Jesus the Pharisees no longer dared ask questions or engage in controversies with him. For he overwhelmed them in these battles.

Many have been conquered by this loving personality. We see this strikingly demonstrated during the last hours of Jesus' life. The mob was jeering. Darkness overshadowed the earth. The thief in the midst of his agony said, "Lord, remember me when Thou comest into Thy Kingdom." The centurian looked up and said, "Surely, He was a good Man."

About a hundred and twenty-five years ago, mariners sailed around the Horn. Here they saw fires burning on the shore. These fires were their beacons and landmarks. They named this country the land of fire. Charles Darwin discovered the reason for these fires. They burned because the inhabitants did not dare to let them go out. Here Darwin discovered a people so ignorant, that they did not know how to start a fire. He said, that it was doubtful if these people could be civilized, at least not for many generations. A young Englishman named Thomas Bridges read about these people. He accepted the challenge. He lived among the people as a missionary of Christ. Christ transformed their lives. In only one generation Darwin saw the change and admitted his mistake. He sent a contribution to Thomas Bridges to help with his work.

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this loving personality. However, we must not consider Christ merely as the conqueror of individuals. We do not emphasize sufficiently that he is the Lord of all of life, that he is the ruler of the nations, the judge of mankind, King of Kings and Lord of Lords.

In the end all will bow before this loving and conquering mind. Today they may build their palaces of civilization and culture. They may spin their false systems of philosophy. Today they may send bombers against the innocent. Tomorrow we will crown him King. For he is the Prince of the sons of men, King of Kings and Lord of Lords.

VI

This unforgettable one is our morning star of hope.

How can we forget one who splits time into before Christ and year of our Lord? Every time we write a date, we honor him. How can we forget the greatest event in all history—Jesus Christ? How can we forget this one who is ever with us, and ever before us? How can we forget this one, who is our only hope for averting a world cataclysm; our only hope for ushering in an era of peace and good will. How can we forget this one, who said, "I if I be lifted up will draw all men unto me."

Listen to this quotation by Sir Arthur James Balfour. He had been known also as a thinker and writer in the field of philosophy. What he had to say regarding Jesus cannot be taken lightly: "Christ is a rare jewel, but men know not his value. No mind can fully grasp his glory: his beauty, his worth, his importance. No tongue can fully declare. He is the source of all good, the fountain of all excellence, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece and eternity's glory; the sum of all bliss, the way of life and life's fair way."

Let us not forget that Paul is pleading with us in this passage. "Have this mind in you which is also in Christ Jesus."

In Romans he says, "If a man has not the Spirit of Christ he is none of us."

We are told by those who should know, that a man's success in life depends upon two factors. One, his knowledge and skill in his profession or work; two, his personality. It astonished me to learn that they are rated as follows: 15% for their knowledge, 85% for their personality.

Great executives tell us they can obtain large numbers of men and women who have the technical knowledge to succeed, but men who have the knowledge plus good character and strong personality are rare. They say many fail because they are self-centered, dishonest, money mad, disloyal and unchristian in their attitude toward life.

To acquire a Christian personality, one needs the inspiration of a great

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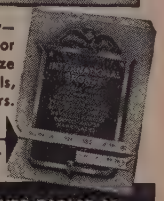

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leader and a great cause. Christ is that leader, and his kingdom is the great cause. To acquire a Christian personality we need a vision of Christ. We can get this from the Bible, a great religious book, a poem, a Church service, a great Christian. Christ himself can speak to us.

Christ spoke to Paul on the road to Damascus. Paul said, "I was not disobedient unto the heavenly vision."

A vision of Jesus is always humbling and exalting. We are humble before the glory of God. We feel our sins. We cry for forgiveness. God lifts us up. We find life's greatest joy.

How can one be assured that he has the mind of Christ? The psychologist tells us that "What works in must work out." "What is impressed must be expressed." If Christ goes in, Christ must come out.

When Calvin Coolidge was inaugurated, television was used for the first time. Most people did not believe it was possible to televise. But on that day throngs of people all across the country saw the image of Calvin Coolidge upon the screen. How could they doubt this new invention, when they saw the results? Calvin Coolidge's image went into the camera and the picture came out upon the screen hundreds of miles away.

In the same way if Christ goes in, Christ must come out in Christlike personality and Christlike deeds. "By their fruits ye shall know them." Thus by deeds we know and the world acclaims a man who has the mind of Christ.

If any man be in Christ, he is a new creature, old things are passed away. Behold, all things are new and glorious, as we walk and talk with the most unforgettable person of ages.

"Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise."

Beauty and Strength in Construction

(*From page 69*)

church, parish house and patio walls are built of concrete masonry. The facade of the church has a stucco finish. Architect was Albert C. Martin, Los Angeles, California. (5) The entire structure of St. Joseph's Church, Seattle, Washington, including the steeple is constructed of architectural concrete with a terra cotta trim. Architects were A. H. Albertson, and associates, Joseph W. Wilson and Paul Richardson. (6) Interior view of the altar in the Trinity Lutheran Church, Springfield, Missouri. The concrete masonry units comprising the side walls are laid up in stacked bond while those back of the altar are stacked vertically for a contrasting feeling of height.

In the October
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• "WOULD PEOPLE ACCEPT YOU—A WOMAN?"
A selection from Margaret Blair Johnstone's engaging, recent autobiography entitled WHEN GOD SAYS "NO"; FAITH'S STARTING POINT.

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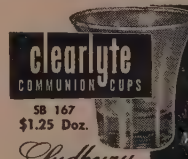

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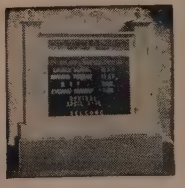

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AUTO-LOK MEETS REQUIREMENT OF PERFECT WINDOW

The Ludman Corporation has introduced its new "Model B" window with a testimonial from experts that it meets all 10 requirements of a perfect window. The advantages found in Auto-Lok include: 100 percent draft-free ventilation, perfect control in all positions, fingertip action roto-operator, healthful ventilation during rains, tightest closing window ever made, beautiful sight line, cost no more than ordinary windows, low maintenance costs, easy cleaning, fits in easily with plan for screens, storm sash, and blinds. The Model B, with torque bar operation, eliminates welding, pinning or other devices that may be subject to breakage. The torque bar is completely concealed in the sill, so that the attractive appearance of the Auto-Lok Window is in no way impaired. Ludman Corporation provides an engineering service which is available to churches, whether large or small. Literature detailing the advantages of this window is available. Code No. **10541**.

STEEL CABINET FEATURES SECURITY, ECONOMY

Security, economy and easy assembly are featured in the Steel-Pride cabinets of the Steel Service Manufacturing Company. In announcing a complete new line, the company reports a convenient size for every possible need. There are file high, desk high, and full-height cabinets, cabinets for storage, for wardrobes, and for both, with either single or double doors. Assembly time is cut in half and security increased by Jet-Lok construction in which the front, sides and back slide together to form tight, positive, U-turn inter-locking joints along the entire length of each member. Heavy-gauge steel in their construction, the cabinets have a positive locking system using a paracentric type lock built into the handle. This locks doors at 3 places by means of a cam and rods. A descriptive bulletin is available. Code No. **10542**.

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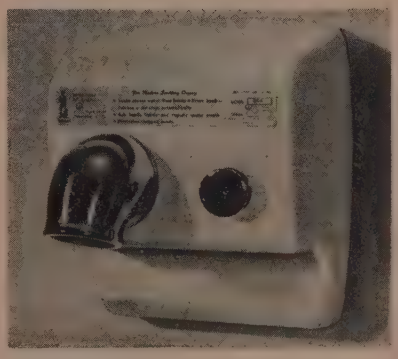


HANDS DRIED AUTOMATICALLY IN EIGHTEEN SECONDS

A new, automatic electric hand dryer and deodorizer for wall mounting will really dry hands in just 18 seconds, Huntington Laboratories, Inc., reports in assuming distributorship of the American Dryer. Many installations, reportedly, have shown savings up to 95 percent on washroom supplies and maintenance. The automatic dryer

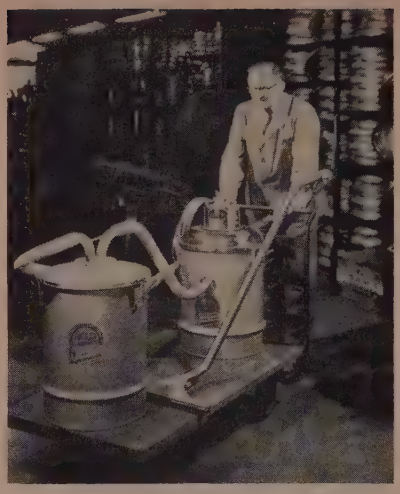
saves towel costs and storage space, cabinet-filling time, clean-up time, plumbing repairs due to stopped-up toilets, eliminates fire hazard of towel-littered floors and takes the place of bothersome, costly deodorizers. Fan and heating element shut off automatically at the end of a 30-second cycle. General Electric's Ozonaire System is an integral part of every American Hand Dryer. Code No. **10543**

PERMANENT DIGNITY FOR CHURCHES

Durable and permanent appearance of the place of worship has always symbolized dignity and strength, characterizing the intransient nature of the church. Albion Vein Slate Co. makes this statement in reminding church building committees that its slate roofs contribute to the permanent dignity of churches. Slate roofs, the company points out, often withstand centuries of wear while needing only negligible repairs. This type of roof is recommended as a long range economy and Albion Vein offers its services to those building a new church or remodeling the old one. Complete information on slate is available in a new booklet published by the company. Code No. **10544**

MOP TRUCK SAVES UNNECESSARY STEPS

The mop, pail and all other supplies are compactly stored for floor cleaning action in the step-saving Model 4B, Mop Truck manufactured by Finnell System, Inc. Features of the mop-truck include the following: any 5 gallon pail makes a removable water tank; push or pull it with wringer lever; easy to handle, less buckets, it weighs 48½ pounds; wringer rollers adjustable for pressure; and wringer 27 inches from floor prevents back-bending. Finnell's mop truck is considered particularly suitable for use in the average church. Code No. **10545**



VACUUM "WET" CAPACITY INCREASED TO 25 GALLONS

Recovered liquid capacity is increased to 25 gallons for owners of the Hild Model 115 "Fool-proof" Vacuum by connecting the new 15-gallon tank called Add-A-Tank to the vacuum which already has a 10 gallon capacity. The Add-A-Tank may be used with other makes of portable vacuum machines or with built-in vacuum systems where it serves as a water separator. The new tank can be purchased with or without the wheel carriage which makes it fully portable. When used without the wheel carriage the tank can be placed on a hand truck as shown above. The manufacturer says that one person can easily empty the Add-A-Tank by taking one minute to bail out three or four pailfuls of water and then by dumping the rest into a sink or toilet. Code No. **10546**

"HOW TO" LITERATURE FOR CHURCH SEXTON, ADMINISTRATOR

Four free booklets are now available telling the Sexton and Church Administrator "how to" solve many maintenance and upkeep problems. Hillyard Chemical Company publishes the booklets which give the American Institute of Architects treating specifications for the finishing and refinishing of gym floors. This includes blueprints of regulation court diagrams and instructions on cleaning, sealing, finishing and maintaining. Other AIA specifications give information on treatment of cement and terrazzo floors. Cost saving advantages to be achieved with quality wax are explained in a booklet entitled "Why Strip?" The literature also provides descriptive "briefs" on products and comprehensive specifications for initial treatment, refinishing and maintenance of every type floor including asphalt, rubber, linoleum, vinyl, wood, cement, terrazzo, magnesite. The four helpful booklets, we repeat, are free. Code No. **10547**

FILMSTRIP CABINET FOR SMALLER LIBRARY

A new dustproof filmstrip storage cabinet has now been added to the Neumade line for the smaller library. It has the same sturdy construction as the larger model manufactured by the Neumade Products Corporation and is built with a special inter-locking dimple designed for the secure nesting of cabinet upon cabinet. It holds 165 1⅛ inch film strip cans in separate compartments with individual and master index. It has three removable drawers with backstop and adjustable dividers. Cabinet size: 15 inches wide by 12 inches deep and 6-¾ inches high. Available in dark olive gray or light hammertone gray with chrome trim. Code No. **10548**

CHOICE OF TOPS OFFERED IN VERSATILE FOLDING TABLE

A choice of tops is offered by The James P. Luxem Company in its rugged but easy to handle folding table. The Masotex top shown in the picture above is made of tempered hardboard. Also available is the Blond top made of natural wood grain hardwood plywood. Besides this feature the company recalls that its tables have plenty of leg room, with sufficient space at both ends for two extra seatings. Easy to fold and carry, rigid, non-tipping when set up, the tables lock automatically when in standing position and cannot become disengaged unless released manually by "thumb pressure" on the patented lock. No extra charge is made for tables of special height such as those for Kindergarten rooms. Luxem also manufactures tubular folding chairs and chair and table trucks. Code No. **10549**

"STAIRTREAD TILE" REDUCES CONSTRUCTION, MAINTENANCE COSTS

Simplification of design and greater flexibility in construction announced by Natco Corporation will allow a reduction in the construction and maintenance costs for the company's "Stairtread Tile" used in churches and other public buildings. Stairway erection cost is materially lowered with the use of load-bearing, hard burned, de-aired clay tile treads. Easily and quickly installed they require 40 to 50 percent less steel than is commonly used with metal type stairs. Only plate stringers and angle iron stretchers are necessary, reducing cost in place from 15 to 20 percent. "Stairtread Tile" provides a complete structural unit, not just a wearing surface, is permanently slip-proof, quickly cleaned and impervious to even the strongest cleaning compounds. No painting or other building maintenance is required. Code No. **10550**

COMPLETE FLOOR MAINTENANCE MANUAL

Helpful to those concerned with floor maintenance will be the new 31-page manual "Proper Care of Floors" published by West Disinfecting Company. Think of any bothersome question in connection with floor care. That's what this company did and then provided the answers. How should new terrazzo be handled? Can old wood floors be restored? Can cement be swept without raising dust? Can a rubber floor's deterioration be halted? Hundreds of questions like these are answered. West says it will send you free this booklet "packed with floor know-how and show-how." Code No. **10551**

CLARK ANNOUNCES FOUR NEW FLOOR MACHINES

Four new floor maintenance machines which virtually run themselves with only minimum operator guidance are now being marketed by the Clarke Sanding Machine Company. With brush diameters of 13, 15, 17 and 23 inches, respectively, the machines have interchangeable accessories which provide facilities for wet scrubbing, dry scrubbing, waxing, polishing, steel wooling, shampooing, disc sanding and grinding. The machines may be controlled with either hand. When pressure is released, machine stops. Among the new features of Clark machines is the self-retracting wheels which flip up automatically as weight is shifted to the brush. Touch of toe on axle shaft lowers them again. Perfect balance and weight distribution, the manufacturer reports, achieves effortless operation and reduces physical effort to a minimum. Code No. **10552**

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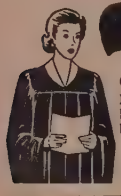

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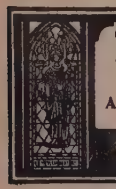

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THE METHODIST CONFERENCE 1954

At the recent Annual Methodist Conference the new President, Rev. W. Russell Shearer, chose for his address "The Worship of the People called Methodists." The Vice-President for the year is a distinguished layman, prominent at 'Lloyd's London,' Mr. W. Guy Chester.

The President-elect proved to be the Rev. Leslie D. Weatherhead, M.A., D.D., Minister of the City Temple, and the Vice-President-designate Professor T. E. Jessop, O.B.E., M.A., Professor of Philosophy and Psychology at Hull University. One of the most important debates at the Conference was on the Hydrogen Bomb. A Positive Peace Policy was proposed and accepted covering the following points:—

"The Conference urges,

(1) That the governments of the nations of the world, and in particular the governments of the United Kingdom, the United States of America, and the Union of Soviet Socialist Republics should unequivocally state that in no circumstances will they henceforth first use in war any atomic weapon.

(2) That continued and resolute efforts should be made by the United Nations to secure the international inspection and control of all atomic weapons.

(3) That the piling up of armaments should be halted, and that detailed and practical schemes should be negotiated for a progressive reduction in expenditure on instruments of war.

(4) That as this burden is lifted the nations should accept in its place the responsibility of jointly waging constructive war against ignorance, disease, hunger and poverty.

(5) That the United Nations should be so strengthened that it may effectively serve as an international authority safeguarding the security of all nations.

(Turn to page 91)

Minister Officiates at Daughter's Wedding

J. OLIVER HALL*

THE privilege of performing the marriage ceremony of one's own daughter is an extraordinary one. Unless one's family consists of several girls it is, indeed, a rare occurrence.

Several questions of procedure immediately arise when plans for the wedding are being made. Certain variations from those occasions when other people's daughters are being married, are obviously necessary. Who brings the bride down the aisle? Where and when does the father-minister get into the sanctuary and take his place at the altar? Where and when does he leave? Does he give his wife any more attention than is usual for a minister at a wedding? Shall the wedding ceremony be varied to take into consideration the very personal interest this particular minister has in the ceremony?

Perhaps the recent experience of the writer may prove helpful for others who wish to officiate at the marriage of their daughters. This particular service went so smoothly and the response of the guests to the modified formality was so cordial that this father-minister thinks others might like to share his experience.

The procedure will be reviewed and the ceremony reenacted. It should be said, first of all, that the writer is primarily a university professor of social science with a ministerial background. The influence of both careers is reflected in the rewritten marriage ceremony. Anyone wishing to follow the suggestions will, of course, adapt them to his own denominational and theological requirements.

This father-minister came into the sanctuary from the foyer, walking down the aisle behind one of his sons who, as usher, was escorting the mother of the bride to her seat on the front pew. Father and mother then had the pleasant experience of sitting together and enjoying the vocal solos. It was a moment of quiet in a place of worship which, for most ministers, is an unusual experience. Of course, there was much speculation among the guests as to whom would walk down the aisle with the bride. The typical high interest in the wedding party as it moves toward the altar was accentuated by the curiosity resulting from the unusual procedure.

When the wedding march began the father-minister left his seat on the front pew and took his place before the altar. Another son, as the best man, and the groom came in from the side door, as is customary. The bridesmaid came down the aisle and took her expected position. And then came the bride on the arm of an intimate friend of the family.

The ceremony which follows is based on a frequently used protestant ritual. It was given, of course, without benefit of manuscript. Any minister showing true interest in the bridal pair would obviously speak the ritual from memory. Note, that woven into the ceremony is a touch of informality achieved, first, through recognition of those participating in the service (because the guests would like to know); and second, through personal comments to the bride and groom. The actual names are used here to add to the realism.

THE SERVICE

"My dear friends:

"We have come here tonight, amidst a beautiful setting in this house of worship, that we may, with appropriate symbolism, solemnize the marriage of William and Donna. The ceremony in which we now engage is an ancient and honorable one, signifying unto all, the sanctity of the marriage bond. It is, therefore, not to be entered into unadvisedly, but reverently, discreetly, and with due recognition of the obligations and privileges of this holy estate. William and Donna come now, in our presence, to take those vows which shall unite them in the sacred bonds of matrimony.

"William and Donna, as you stand here before this group of friends, may I ask you to always remember that love and loyalty alone will avail as the foundation of a happy and enduring home. No other human ties are more tender, no other vows are more sacred than those you now assume. If these solemn vows are kept inviolate; if steadfastly you seek to do the will of your heavenly father, your life will be full of joy and the home which you are establishing will abide in peace.

"William, wilt thou have Donna to be thy wedded wife? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others, keep thee only unto her so long as ye both shall live? (William answered, "I will").

"Donna, wilt thou have William to be thy wedded husband? Wilt thou love him, comfort him, honor and keep him, in sickness and in health, and forsaking all others, keep thee only unto him so long as ye both shall live? (Donna answered, "I will").

"Who has the honor, in my place, to present Donna in marriage to William? (Mel Anderson answered, "I do").

"Thank you, Mel. Mel Anderson and his wife, Clara, have been close friends of the family since Donna was five years old. We are indeed glad that Mel is here tonight to escort Donna to the altar.

"William, will you repeat these vows after me? I William, take thee, Donna, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part. And thereto, I plight thee my troth. (William repeated them phrase by phrase).

"Donna, will you repeat these vows after me? I Donna, take thee, William, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part. And thereto, I plight thee my troth. (Donna repeated them phrase by phrase).

"The wedding ring is an outward and visible sign of an inward and spiritual bond signifying unto all the uniting in marriage of William and Donna.

"Consecrate, we pray, the giving of this ring, that he who gives it and she who wears it may forever live together in mutual love and happiness. Amen.

"William, place this ring on Donna's finger and repeat after me: In token and pledge of the vow between us made, with this ring I thee wed. (William repeated, as instructed, phrase by phrase).

(For the ring presented by the bride, the same prayer and pledge was made).

"Let us pray: O eternal God, creator and preserver of all mankind, giver of

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all spiritual grace, the author of everlasting life; send thy blessing upon William and Donna, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws.

"Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace; through Jesus Christ our Lord. Amen.

"Forasmuch as William and Donna have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their troth each to the other, and have declared the same by joining hands and by the giving and receiving of rings; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. Amen.

"Let us all pray together, the Lord's Prayer. (The wedding party and the guests prayed in unison).

"Donna, it has been an honor and a privilege to have had this part in your wedding ceremony. May I here express to you my sincere wish for the utmost in happiness in this new life you now begin.

"Bill, it is a pleasure to welcome you into our family. You have seen enough of us to know the nature of the relatives you have now acquired. Take good care of Donna and may you have a long and happy life together.

"Doris (Doris Kowalk, the bridesmaid) and Herb (the bride's brother and best man), it has been good having you here assisting in this service. And to Marian, my cousin, Mrs. Marian Tesar, for her lovely singing; and Elizabeth, Mrs. Elizabeth Cribbs, the organist of this church, for her beautiful playing, our sincere thanks.

"And now, may we conclude with the benediction, which, with its time-honored symbolism, brings to a close this marriage ceremony.

"God the Father, the Son, and the Holy Spirit, bless, preserve, and keep you: the Lord graciously with his favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting. Amen.

"Mr. and Mrs. William Houff."

The ceremony over, the bride and groom, followed by the bridesmaid and the best man, hurried down the aisle. The groom's parents stepped into the procession. The father-minister came down from the chancel, offering his arm to his wife.

THE UN-IRONED CURTAIN WILL

Provide Temporary Class Space

RUTH PRAY*

CHINA has its bamboo curtain. Russia has its iron curtain. But perhaps you, like East Side Christian Church in Tulsa, Oklahoma, need an "un-ironed curtain."

East Side, like many churches, was pressed for sufficient space for its many Sunday school classes. One mixed adult class with a normal attendance around one hundred had to meet in an auditorium that accommodates some 750 people.

Instead of sitting in a compact group, folks were scattered as far as twenty or more rows from the front. Of course this caused inattention and produced a thoroughly disjointed feeling. Too, noises in the foyer, such as folks chatting and children going to the drinking fountain, were quite distracting.

Members of the Loyal Partners Class came up then with the idea nicknamed the "un-ironed curtain." Using several pieces of metal tubing each about forty inches long, they had one end made into a double prong about six and one-half inches long, to fit between opera-style seats. To the other end was welded a short nail to form a u-shaped hook.

At East Side five of these metal standards are used to a twelve-seat section—one at each end and three spaced between. On these is hung a thirty-six inch width of dark material that measures the length of the section to be curtained off.

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This innovation, duplicated to curtain off both sections of the fore part of the auditorium, was first used by the Loyal Partners Sunday school class with immediate success. By hanging the curtains at about the tenth row from the front, members were greatly concentrated. A kindredness of spirit and friendliness resulted.

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Before long the curtains were being used at the evening worship service, which, as in many churches, has smaller attendance. The same results followed—closer fellowship, heartier singing, and greater speaking ease for the minister.

Then an out-of-town speaker was scheduled during the week to address a women's organization of the church. Their usual meeting place was considered unsuitable, but the sanctuary, with "un-ironed curtains" in place, turned out to be the ideal setting—pleasant, cheerful, and cozy.

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* Tulsa, Oklahoma.

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Thank you very much for the current directory issue. The return to the brief sermon outline for every Sunday, instead of a dozen full sermons, and the table of moveable feasts for the next few years are especially helpful in sketching a year's program in pulpit and parish. Mrs. Leach's musical calendar with publishers' addresses is also very practical.

Donald B. Howard,
Claremont, New Hampshire.

• • •

Editor, *Church Mangement:*

I can't tell you how much we enjoy *Church Management.* I receive most of my business and professional mail at the church. *Church Management* comes first to the parsonage. My wife always beats me to it. We both think it a fine publication.

Clyde R. Shellenberger,
Hopewell, Virginia.

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Religion in the British Isles

(*From page 88*)

The Conference further urges:
(a) That H.M. Government should do all in its power and be encouraged in all its efforts to forward and to promote such policies.
(b) That the Assembly of the World Council of Churches should consider this urgent theme, and should, through its world-wide constituency, speak plainly to the governments and peoples of the world.
(c) That the Methodist people of Britain, for whom alone the Conference may speak, should pray that the hearts and minds of men may be turned to life and hope, and should pledge their readiness as citizens to bear such burdens and accept such sacrifices as the policy above commended may entail.

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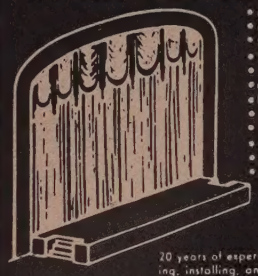

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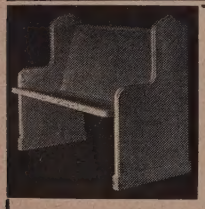

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